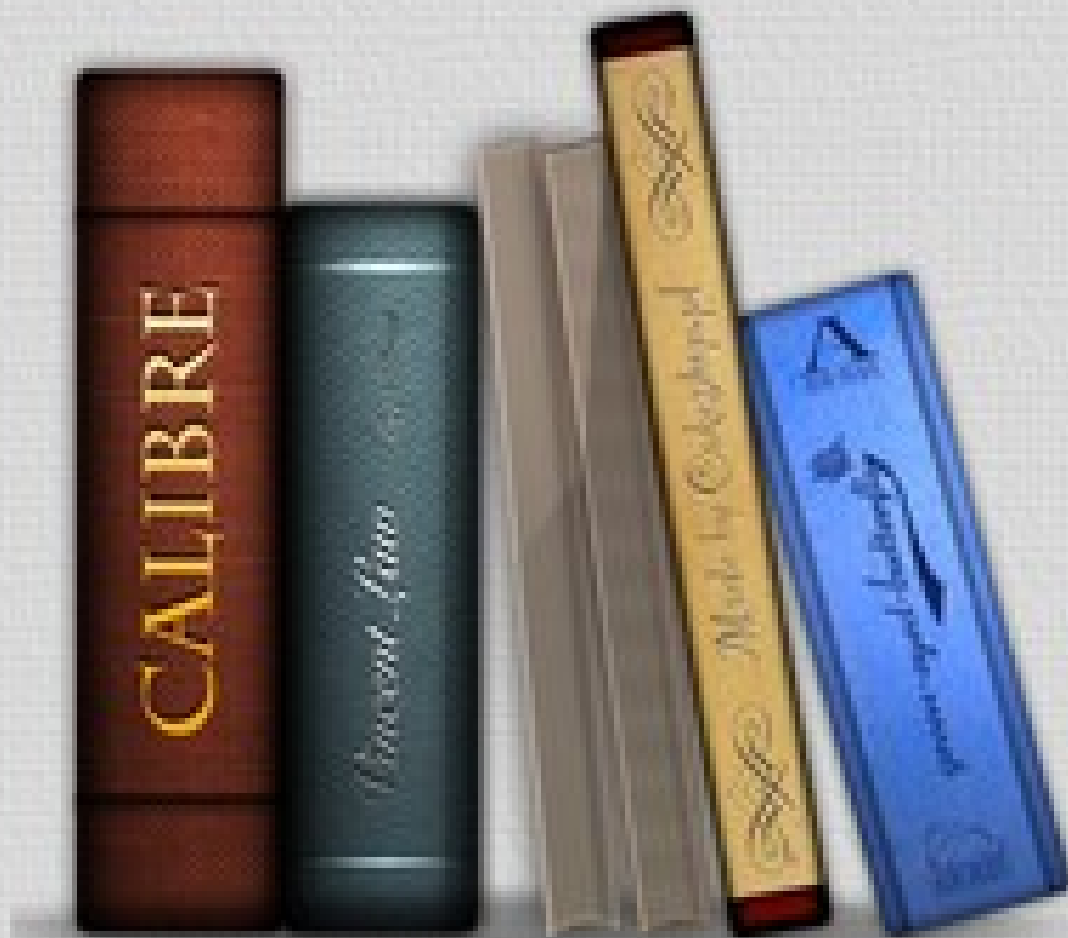


DGuzik 13 1Chronicles

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Book 13 of Bible Commentary:
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Adam, Seth, Enosh,

Guzik - 1 Chronicles 1:1-54

1 Chronicles 1 - From Adam to Abraham

A. From Adam to Abraham.

1. (1-4) From Adam to the Sons of Noah.

Adam, Seth, Enosh, Cainan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.

a. **Adam, Seth, Enosh:** The opening verse of the Books of Chronicles indicates something of their focus. We know that Adam and Eve actually had three sons by name (Gen. 4:1-2, 4:25) plus many other unnamed sons and daughters (Gen. 5:4). Yet in this first verse we read nothing of Cain or Abel; only of **Seth**. This indicates that the Chronicler was inspired by God to make a selective genealogy for a specific purpose.

i. The Books of 1 and 2 Chronicles were originally one book, and focus historically on King David and his dynasty after him. The actual history begins with the death of Saul, but the stage is set with these genealogical tables. The story continues until the return of the exiles from the Babylonian captivity, leading many to think that the Books were written by Ezra or at least in his time.

ii. "Since Chronicles appears to be the work of an individual writer, who was a Levitical leaders, some identification with Ezra the priest and scribe (Ezr. 7:1-6) appears possible from the outset." (Payne)

iii. We can imagine the importance of these genealogical lists for the returning exiles.

The message of the continuity of God's work through the generations was important for them, as well as helping them to affirm their own place in that flow of God's work through the ages.

iv. "The principle design of the writer appears to have been this: to point out, from the public registers, which were still preserved, what had been the state of the different families previously to the captivity, that at their return they might enter on and repossess their respective inheritances. He enters particularly into the functions, genealogies, families, and orders of the *priests* and *Levites*; and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same way as before, and by the proper legitimate persons." (Clarke)

v. "These books of the CHRONICLES are not the same which are so called, 1Ki. 14:19, and elsewhere, (because some passages said to be there mentioned are not found here,) but other books, and written by other persons, and for other ends." (Poole)

vi. "It was not in fact until the fourth century that A.D. that Jerome, the famous Bible translator, first applied the term 'Chronicle' to these books. . . . The mediating influence came from Luther, whose German title, *Die Chronika*, passed into English with Bible translations proliferated during the Reformation period." (Selman)

b. **Noah, Shem, Ham, and Japheth:** This father and his three sons - each survivors of the flood - became the basis for the nations in the post-flood world.

i. The span from Adam to Noah and his sons is common to all humanity. This first chapter is "A summary of the 'generations' of Genesis, from Adam to Edom/Esau, shows that all the nations were God's creation and therefore part of his special purpose for Israel." (Selman)

2. (5-7) The descendents of Japheth, the son of Noah. The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer *were* Ashkenaz, Diphath, and Togarmah. The sons of Javan *were* Elishah, Tarshishah, Kittim, and Rodanim.

a. **The sons of Japheth:** It is commonly supposed that "The seven sons of Japheth founded the people of Europe and northern Asia." (Payne)

- From **Javan** came Greek Ionia
- From **Gomer** came the ancient Cimmerians of the Russian plains
- From **Madai** came the Medes and Persians of Iran
- From **Tubal** and **Meshech** came the inhabitants of the Turkish plateau

b. **Kittim, and Rodanim:** These are respectively the islands of Cyprus and Rhodes.

3. (8-16) The descendents of Ham, the son of Noah.

The sons of Ham *were* Cush, Mizraim, Put, and Canaan. The sons of Cush *were* Seba, Havilah, Sabta, Raama, and Sabtecha. The sons of Raama *were* Sheba and Dedan. Cush begot Nimrod; he began to be a mighty one on the earth. Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim (from whom came the Philistines and the Caphtorim). Canaan begot Sidon, his firstborn, and Heth; the Jebusite, the Amorite, and

the Gergashite; the Hivite, the Arkite, and the Sinite; the Arvadite, the Zemarite, and the Hamathite.

a. **Ham**: The descendants of Ham are the peoples who populated Africa and the Far East.

b. **Cush**: Apparently, this family divided into two branches early. Some founded Babylon (notably, **Nimrod**) and others founded Ethiopia.

i. Clarke cites an early Jewish Targum regarding Nimrod, who **began to be a mighty one on the earth**: "He began to be bold in sin, a murderer of the innocent, and a rebel before the Lord."

c. **Mizraim**: This is another way the Bible refers to Egypt. **Put** refers to Libya, the region of North Africa west of Egypt. **Canaan** refers to the peoples who originally settled the land we today think of as Israel and its surrounding regions.

i. **From whom came the Philistines**:

"The Hamitic Philistines were 'sea peoples' before settling in Palestine, coming from the Casluhim, who were of Egyptian origin but are related to the Minoan culture of Caphtor (Crete) and the southern coast of Asia Minor." (Payne)

4. (17-27) The descendents of Shem, the son of Noah.

The sons of Shem *were* Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech.

Arphaxad begot Shelah, and Shelah begot Eber.

To Eber were born two sons: the name of one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan. Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Ebal, Abimael, Sheba,

Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.

Shem, Arphaxad, Shelah, Eber,

Peleg, Reu, Serug, Nahor, Terah, and Abram, who *is* Abraham.

a. **The sons of Shem:** From Shem came **Elam**, who was an ancestor to the Persian peoples; **Asshur**, who was the father of the Assyrians; **Lud** was father to the Lydians who lived for a time in Asia Minor; and **Aram** was father to the Arameans, who we also know as the Syrians.

Arphaxad was the ancestor to Abram and the Hebrews.

i. Significantly, these included the nations from under which the people of Israel were largely exiled (the Persians). As the Chronicler includes lists this sweeping panorama of all the nations as a part of God's plan, it assured Israel that *they* were still part of this plan and so were the nations to whom they had been exiled.

b. **Uz:** Later, a region in Arabia was named after this son of Aram.

Job came from the land of Uz (Job. 1:1).

i. "Uz gave the name of the home of the patriarch Job (Job. 1:1), who may thus have been an early Edomite descendant of Esau (cf. Lam. 4:21)." (Payne)

ii. Some think that **Jobab** is another name for Job, but their names are actually quite different in the Hebrew. "Supposed by some to be the same as *Job*, whose book forms a part of the canon of Scripture. But in their names there is no similarity." (Clarke)

c. **And Shelah begot Eber:** "The name Eber forms the root of 'Hebrew'; but this patriarch was the ancestor not only of Abraham (v. 27), but also of a number of other unsettled people, known in ancient history as Habiru or Apiru." (Payne)

d. **Peleg, for in his days the earth was divided:** This seems to refer to the dividing of the nations at the tower of Babel described in Gen. 11:1-9.

B. The sons of Abraham and their descendants to David.

1. (28) The sons of Abraham.

The sons of Abraham *were* Isaac and Ishmael.

a. **Isaac**: This was the son of promise and the covenant, whose birth was announced in Genesis 17 and 18 and whose life is recorded in Genesis 21-27.

b. **Ishmael**: This was the son born of Hagar, blessed as a son of Abraham but not an heir to the promise or the covenant (Genesis 16 and 21).

2. (29-31) The descendants of Abraham through Ishmael.

These *are* their genealogies: The firstborn of Ishmael *was* Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. These *were* the sons of Ishmael.

a. **These were the sons of Ishmael**: God promised to make a great nation through **Ishmael** (Gen. 21:18). These descendants were the beginning of the fulfillment of that promise, ultimately fulfilled in the Arabic peoples.

3. (32-33) The descendants of Abraham through Keturah.

Now the sons born to Keturah, Abraham's concubine, *were* Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan *were* Sheba and Dedan. The sons of Midian *were* Ephah, Ephraim, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

a. **All these were the children of Keturah**: This was the second wife of Abraham, taken after the death of Sarah (Gen. 25:1-4).

4. (34-42) The descendants of Abraham through Isaac's son Esau.

And Abraham begot Isaac. The sons of Isaac *were* Esau and Israel. The sons of Esau *were* Eliphaz, Reuel, Jeush, Jaalam, and Korah. And the sons of Eliphaz *were* Teman, Omar, Zephi, Gatam, *and* Kenaz; and *by* Timna, Amalek. The sons of Reuel *were* Nahath, Zerah, Shammah,

and Mizzah. The sons of Seir *were* Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. And the sons of Lotan *were* Hori and Homam; Lotan's sister *was* Timna. The sons of Shobal *were* Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon *were* Ajah and Anah. The son of Anah *was* Dishon. The sons of Dishon *were* Hamran, Eshban, Ithran, and Cheran. The sons of Ezer *were* Bilhan, Zaavan, *and* Jaakan. The sons of Dishan *were* Uz and Aran.

a. **The sons of Isaac were Esau and Israel:** Of these two sons, only **Israel** was chosen as the son of the promise and the heir of the covenant of Abraham. Nevertheless, **the sons of Esau** still were important to God and had a place in His eternal plan.

5. (43-54) The Kings and Chiefs of Edom

Now these *were* the kings who reigned in the land of Edom before a king reigned over the

children of Israel: Bela the son of Beor, and the name of his city was Dinhabah. And when Bela

died, Jobab the son of Zerah of Bozrah reigned in his place.

When Jobab died, Husham of the land of the Temanites reigned in his place. And when Husham died, Hadad the son

of Bedad, who attacked Midian in the field of Moab, reigned in his place. The name of his city *was* Avith. When Hadad

died, Samlah of Masrekah reigned in his place. And when Samlah died, Saul of Rehoboth-

by-the-River reigned in his place. When Saul

died, Baal-Hanan the son of Achbor reigned in his place. And when Baal-Hanan died, Hadad reigned in his place; and the

name of his city was Pai. His wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab. Hadad died

also. And the chiefs of Edom were Chief Timnah, Chief Aliah, Chief Jetheth, Chief Aholibamah,

Chief Elah, Chief Pinon, Chief Kenaz, Chief

Teman, Chief Mibzar, Chief Magdiel, and Chief

Iram. These *were* the chiefs of Edom.

a. **These were the kings who reigned in**

the land of Edom before a king reigned

over the children of Israel: It seems that the kings of Edom came into power *before* the kings of Israel. In this, the Chronicler reminds the reader that God's ways have their own timing and wisdom; a timing and wisdom which is sometimes apparent and sometimes not.

i. This list of the **kings** of Edom shows that Esau was indeed a blessed man (Gen. 33:8-16, Genesis 36), though he was rejected as the inheritor of the covenant of Abraham.

b. **Bela . . . Jobab . . . Zerah . . . Husham:** The steady repetition of the names may seem to be an irrelevant blur to the modern reader, but they have an important place in God's plan of the ages. If nothing else, they demonstrate the *reality* of prior generations and our *connection* to both them and God's broader plan - just as a walk through a graveyard can speak the same things to us.

i. "This is an ancient graveyard. The names of past generations who were born and died, who loved and suffered, who stormed and fought through the world, are engraven on these solid slabs. But there is no inscription to record their worth or demerit. Just names, and nothing more." (Meyer)

c. **These were the chiefs of Edom:** The chapter closes without a mention of the name of God in the entire chapter. Yet, as the Chronicler mentions these men as quoting from the sacred history of Genesis, God is the unspoken main

character in the entire sweeping drama.

i. "This chapter has therefore become a panoramic view of God's dealings with humanity in both creation and redemption.

God's name does not actually appear, of course, but his activity is visible everywhere to the discerning reader." (Selman)

ii. We see God almost everywhere in this

chapter:

- We see God calling out for Adam, hiding in his shame.
- We see God blessing the birth of Seth, providing a son to replace on murdered and the other a murderer.
- We see God walking with Enoch.
- We see God calling to Noah and shutting the door of the ark.
- We see God speaking to the sons of Noah and making His covenant with them.
- We see God as the Most High, dividing an inheritance to the nations (Deu. 32:8).
- We see God dividing the earth at the tower of Babel in the days of Peleg.
- We see God choosing a Babylonian from an idol worshipping family named Abraham.
- We see God stopping the sacrificial knife held over a surrendered Isaac.
- We see God orchestrating the choice of Israel over his brother Esau, despite all fleshly efforts of man to do otherwise.
- We see God blessing Esau and his descendants, as He promised to do.

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2 Kenan, Mahalalel, Jered, **3** Enoch, Methuselah, Lamech, **4** Noah, Shem, Ham, and Japheth.

5 The sons of Japheth:

Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

6 The sons of Gomer:

Ashkenaz, Riphath, and Togarmah.

7 The sons of Javan:

Elishah, Tarshish, the Kittites, and the Rodanites.

8 The sons of Ham:

Cush, Mizraim, Put, and Canaan.

9 The sons of Cush:

Seba, Havilah, Sabta, Raamah, and Sabteca.

The sons of Raamah:

Sheba and Dedan.

10 Cush was the father of Nimrod, who established himself as a mighty warrior on earth.

11 Mizraim was the father of the Ludites, Anamites, Lehabites, Naphtuhites, **12** Pathrusites, Casluhites (from whom the Philistines descended), and the Caphtorites.

13 Canaan was the father of Sidon – his firstborn – and Heth,

14 as well as the Jebusites, Amorites, Girgashites, **15** Hivites, Arkites, Sinites, **16** Arvadites, Zemarites, and Hamathites.

17 The sons of Shem:

Elam, Asshur, Arphaxad, Lud, and Aram.

The sons of Aram:

Uz, Hul, Gether, and Meshech.

18 Arphaxad was the father of Shelah, and Shelah was the father of Eber. **19** Two sons were born to Eber: the first was named Peleg, for during his lifetime the earth was divided; his brother's name was Joktan.

20 Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, **21** Hadoram, Uzal, Diklah, **22** Ebal, Abimael, Sheba, **23** Ophir, Havilah, and Jobab. All these were the sons of Joktan.

24 Shem, Arphaxad, Shelah, **25** Eber, Peleg, Reu, **26**

Serug, Nahor, Terah, **27** Abram (that is, Abraham).

28 The sons of Abraham:

Isaac and Ishmael.

29 These were their descendants:

Ishmael's firstborn son was Nebaioth; the others were Kedar, Adbeel, Mibsam, **30** Mishma, Dumah, Massa, Hadad, Tema,

31 Jetur, Naphish, and Kedemah. These were the sons of Ishmael.

32 The sons to whom Keturah, Abraham's concubine, gave birth:

Zimran, Jokshan, Medan, Midian, Ishbak, Shuah.

The sons of Jokshan:

Sheba and Dedan.

33 The sons of Midian:

Ephah, Ephher, Hanoch, Abida, and Eldaah. All these were the sons of Keturah.

34 Abraham was the father of Isaac. The sons of Isaac: Esau and Israel.

35 The sons of Esau:

Eliphaz, Reuel, Jeush, Jalam, and Korah.

36 The sons of Eliphaz:

Teman, Omar, Zephi, Gatam, Kenaz, and (by Timna) Amalek.

37 The sons of Reuel:

Nahath, Zerah, Shammah, and Mizzah.

38 The sons of Seir:

Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

39 The sons of Lotan:

Hori and Homam. (Timna was Lotan's sister.)

40 The sons of Shobal:

Alyan, Manahath, Ebal, Shephi, and Onam.

The sons of Zibeon:

Aiah and Anah.

41 The son of Anah:

Dishon.

The sons of Dishon:

Hamran, Eshban, Ithran, and Keran.

42 The sons of Ezer:

Bilhan, Zaavan, Jaakan.

The sons of Dishan:

Uz and Aran.

43 These were the kings who reigned in the land of Edom before any king ruled over the Israelites: Bela son of Beor;

the name of his city was Dinhabah.

44 When Bela died, Jobab son of Zerah from Bozrah, succeeded him.

45 When Jobab died, Husham from the land of the Temanites succeeded him.

46 When Husham died, Hadad son of Bedad succeeded him. He struck down the Midianites in the plains of Moab; the name of his city was Avith.

47 When Hadad died, Samlah from Masrekah succeeded him.

48 When Samlah died, Shaul from Rehoboth on the river succeeded him.

49 When Shaul died, Baal-Hanan son of Achbor succeeded him.

50 When Baal-Hanan died, Hadad succeeded him; the name of his city was Pai. His wife was Mehetabel, daughter of Matred, daughter of Me-Zahab.

51 Hadad died.

The tribal chiefs of Edom were:

Timna, Alvah, Jetheth, **52** Oholibamah, Elah, Pinon, **53**

Kenaz, Teman, Mibzar, **54** Magdiel, Iram. These were the tribal chiefs of Edom.

1 These were the sons of Israel:

Reuben, Simeon, Levi, and Judah;

Issachar and Zebulun;

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1 Chronicles 2 - Descendents of Abraham and Judah

A. Descendents of Abraham.

1. (1-2) The descendents of Abraham through Israel.

These *were* the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

a. **These were the sons of Israel:** The line of the patriarchs began with Abraham, and was

passed down to Isaac (and not Ishmael) and then to Jacob/Israel (and not to Esau). Yet with the **sons of Israel**, all the sons were chosen as inheritors of the covenant.

b. Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad, and Asher:

These twelve sons of Israel actually became 13 tribes of Israel, because two tribes came from **Joseph** (Manasseh and Ephraim).

i. "The order of names follows Gen. 35:23-26, with one exception. Dan is expected after Benjamin, and no convincing reason has been put forward for the change (*cf.* also Exo. 1:2-4). A different order is used in the following chapters." (Selman)

2. (3-17) The descendents of Judah to the family of Jesse, the father of David.

The sons of Judah *were* Er, Onan, and Shelah.

These three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him. And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah *were* five.

The sons of Perez *were* Hezron and Hamul. The sons of Zerah *were* Zimri, Ethan, Heman, Calcol, and Dara; five of them in all. The son of Carmi *was* Achar, the troubler of Israel, who transgressed in the accursed thing. The son of Ethan *was* Azariah. Also the sons of Hezron who were born to him *were* Jerahmeel, Ram, and Chelubai. Ram begot Amminadab, and Amminadab begot Nahshon, leader of the children of Judah; Nahshon begot Salma, and Salma begot Boaz; Boaz begot Obed, and Obed begot Jesse; Jesse begot Eliab his firstborn, Abinadab the second, Shimea the third, Nethanel the fourth, Raddai the fifth, Ozem the sixth, *and* David the seventh. Now their sisters *were* Zeruiah and Abigail. And the sons of

Zeruiah *were* Abishai, Joab, and Asahel; three. Abigail bore Amasa; and the father of Amasa *was* Jether the Ishmaelite.

a. **The sons of Judah:** There were twelve sons of Israel, and thirteen tribes from those twelve sons. Yet the tribe of **Judah** received first attention from the Chronicler.

i. " *Judah* heads the tribal genealogies, and receives more extensive treatment than any other tribe. The reason for this special prominence is to be found in the central position of *David's* line (2:10-17; 3:1-24)." (Selman)

ii. "But while our Chronicler lists all twelve of the sons of Israel-Jacob, his attention quickly focuses on Judah (2:3), the description of whose tribe occupies the next two and one-half chapters." (Payne)

b. **Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him:** This listing of the line of Judah also includes those with a darker testimony of life, including **Er, Onan, Tamar**, and **Achar** (also known as *Achan* in Jos. 7:24-26).

i. "Achan was also guilty of 'unfaithfulness', a key term in Chronicles . . . This word has the nuance of depriving God of his due, and is Chronicles' favourite explanation for the disaster of the exile." (Selman)

c. **Jesse begot . . . David the seventh:** This section of genealogy deals with the line of Judah to David, the founder of the Davidic dynasty that ruled over Israel and Judah.

i. **Abishai, Joab, Asahel**, and **Amasa:**

"The genealogies of these four warriors, made famous under their half-uncle David (cf. 2Sa. 2:18-19; 19:13), are not drawn from 2Sa. 2:18 and 17:25; but apart from this later passage, we would not have known that their mothers, Zeruiah and

Abigail, were step-daughters of Jesse, born to David's mother by her presumably earlier marriage to Nahash." (Payne)

B. Other descendents of the tribe of Judah.

1. (18-24) The family of Hezron, a grandson of Judah.

Caleb the son of Hezron had children by Azubah, *his* wife, and by Jerioth. Now these were her sons: Jeshur, Shobab, and Ardon. When Azubah died, Caleb took Ephrath as his wife, who bore him Hur. And Hur begot Uri, and Uri begot Bezalel. Now afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he *was* sixty years old; and she bore him Segub. Segub begot Jair, who had twenty-three cities in the land of Gilead. (Geshur and Syria took from them the towns of Jair, with Kenath and its towns; sixty towns.) All these *belonged to* the sons of Machir the father of Gilead. After Hezron died in Caleb Ephrathah,

Hezron's wife Abijah bore him Ashhur the father of Tekoa.

a. **Caleb the son of Hezron:** This traces a side-line in the tribe of Judah, separate from the line that culminated in David.

i. "In practice, the otherwise unknown Caleb son of Hezron is probably distinct from

Caleb, a Kenizzite and son of Jephunneh, who is frequently said to have 'followed the LORD wholeheartedly' (e.g. Num. 14:24; 32:12; Jos. 14:6, 13-14)." (Selman) Caleb the Kenizzite seems to be mentioned in 1Ch.

4:15-16.

b. **Jeshur, Shobab, and Ardon:** These obscure names connected with the tribe of Judah are listed for an important general reason. Most of the returning exiles in the general time Chronicles was written were connected to the tribe of Judah.

i. "The land that was occupied by the Jews who had returned from the Babylonian exile consisted primarily of the tribal territories of Judah and Benjamin. Also, the people who make up Ezra's community were largely from these same two tribes (Ezr. 1:5; 10:9)." (Payne)

2. (25-41) The family of Jerahmeel, a great-grandson of Judah.

The sons of Jerahmeel, the firstborn of Hezron, *were* Ram, the firstborn, and Bunah, Oren, Ozem, *and* Ahijah. Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker. The sons of Onam were Shammai and Jada. The sons of Shammai *were* Nadab and Abishur. And the name of the wife of Abishur *was* Abihail, and she bore him Ahban and Molid. The sons of Nadab *were* Seled and Appaim; Seled died without children. The son of Appaim *was* Ishi, the son of Ishi *was* Sheshan, and Sheshan's child *was* Ahlai.

The sons of Jada, the brother of Shammai, *were* Jether and Jonathan; Jether died without children. The sons of Jonathan *were* Peleth and Zaza. These were the sons of Jerahmeel. Now

Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name *was* Jarha. Sheshan gave his daughter to Jarha his servant as wife, and she bore him Attai. Attai begot Nathan, and Nathan begot Zabad; Zabad begot Ephlal, and Ephlal begot Obed; Obed begot Jehu, and Jehu begot Azariah; Azariah begot

Helez, and Helez begot Eleasah; Eleasah begot Sismai, and Sismai begot Shallum; Shallum begot Jekamiah, and Jekamiah begot Elishama.

a. **The sons of Jerahmeel:** This traces a side-line in the tribe of Judah, separate from the line that culminated in

David.

3. (42-55) The family of Caleb, a great-grandson of Judah.

The descendants of Caleb the brother of

Jerahmeel *were* Mesha, his firstborn, who was the father of Ziph, and the sons of Mareshah the father of Hebron. The sons of Hebron *were* Korah, Tappuah, Rekem, and Shema. Shema

begot Raham the father of Jorkoam, and Rekem

begot Shammai. And the son of Shammai *was*

Maon, and Maon *was* the father of Beth Zur.

Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran begot Gazez. And the sons of

Jahdai *were* Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. Maachah, Caleb's concubine, bore Sheber and Tirhanah. She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibeon. And the

daughter of Caleb *was* Achsah. These were the descendants of Caleb: The sons of Hur, the

firstborn of Ephrathah, *were* Shobal the father of Kirjath Jearim, Salma the father of Bethlehem, *and* Hareph the father of Beth Gader. And Shobal the father of Kirjath Jearim had descendants: Haroeh, *and* half of the *families of* Manuhoth.

The families of Kirjath Jearim *were* the Ithrites, the Puthites, the Shumathites, and the

Mishraites. From these came the Zorathites and the Eshtaulites. The sons of Salma *were*

Bethlehem, the Netophathites, Atroth Beth Joab, half of the Manahethites, and the Zorites. And the families of the scribes who dwelt at Jabez *were* the Tirathites, the Shimeathites, *and* the Suchathites. These *were* the Kenites who came from Hammath, the father of the house of Rechab.

a. **The descendants of Caleb:** This traces another side-line in the tribe of Judah, separate from the line that culminated in David.

i. "Caleb's 'daughter' Acsah was only a distant descendant of Caleb the son of Hezron, though she was an immediate daughter of Caleb the son of Jephunneh, the faithful spy (listed in 4:15). She is remembered as the bride of Othniel, the first of the judges (Jdg. 3:9-11), having been promised to him for his conquest of Debir (Jos. 15:15-19; Jdg. 1:11-15)." (Payne)

b. **These are the Kenites:** "The Kenites were originally a foreign people (Gen. 15:19), some of whom, by marriage or adoption, became incorporated into the tribe of Judah." (Payne)

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2 Dan, Joseph, and Benjamin;
Naphtali, Gad, and Asher.

3 The sons of Judah:

Er, Onan, and Shelah. These three were born to him by Bathshua, a Canaanite woman. Er, Judah's firstborn, displeased the LORD, so the LORD killed him.

4 Tamar, Judah's daughter-in-law, bore to him Perez and Zerah. Judah had five sons in all. **5** The sons of Perez: Hezron and Hamul.

6 The sons of Zerah:

Zimri, Ethan, Heman, Kalkol, Dara – five in all.

7 The son of Carmi:

Achan, who brought the disaster on Israel when he stole what was devoted to God.

8 The son of Ethan:

Azariah.

9 The sons born to Hezron:

Jerahmeel, Ram, and Caleb.

10 Ram was the father of Amminadab, and Amminadab was the father of Nahshon, the tribal chief of Judah. **11**

Nahshon was the father of Salma, and Salma was the father of Boaz. **12** Boaz was the father of Obed, and Obed was the father of Jesse.

13 Jesse was the father of Eliab, his firstborn; Abinadab was born second, Shimea third, **14** Nethanel fourth, Raddai fifth, **15** Ozem sixth, David seventh. **16** Their sisters were Zeruiah and Abigail. Zeruiah's three sons were Abshai, Joab, and Asahel. **17** Abigail bore Amasa, whose father was Jether the Ishmaelite.

18 Caleb son of Hezron fathered sons by his wife Azubah (also known as Jerioth). Her sons were Jesher, Shobab, and Ardon. **19** When Azubah died, Caleb married Ephrath, who bore him Hur. **20** Hur was the father of Uri, and Uri was the father of Bezalel.

21 Later Hezron had sexual relations with the daughter of Makir, the father of Gilead. (He had married her when he was sixty years old.) She bore him Segub. **22** Segub was the father of Jair, who owned twenty-three cities in the land of Gilead. **23** (Geshur and Aram captured the towns of Jair, along with Kenath and its sixty surrounding towns.) All these were descendants of Makir, the father of Gilead.

24 After Hezron's death, Caleb had sexual relations with Ephrath, his father Hezron's widow, and she bore to him Ashhur the father of Tekoa.

25 The sons of Jerahmeel, Hezron's firstborn, were Ram, the firstborn, Bunah, Oren, Ozem, and Ahijah. **26**

Jerahmeel had another wife named Atarah; she was Onam's mother.

27 The sons of Ram, Jerahmeel's firstborn, were Maaz, Jamin, and Eker.

28 The sons of Onam were Shammai and Jada.

The sons of Shammai:

Nadab and Abishur.

29 Abishur's wife was Abihail, who bore him Ahban and Molid.

30 The sons of Nadab:

Seled and Appaim. (Seled died without having sons.) **31** The son of Appaim:

Ishi.

The son of Ishi:

Sheshan.

The son of Sheshan:

Ahlai.

32 The sons of Jada, Shammai's brother: Jether and Jonathan. (Jether died without having sons.) **33** The sons of Jonathan: Peleth and Zaza.

These were the descendants of Jerahmeel.

34 Sheshan had no sons, only daughters. Sheshan had an Egyptian servant named Jarha. **35** Sheshan gave his daughter to his servant Jarha as a wife; she bore him Attai.

36 Attai was the father of Nathan, and Nathan was the father of Zabad. **37** Zabad was the father of Ephlal, and Ephlal was the father of Obed. **38** Obed was the father of Jehu, and Jehu was the father of Azariah. **39** Azariah was the father of Helez, and Helez was the father of Eleasah.

40 Eleasah was the father of Sismai, and Sismai was the father of Shallum. **41** Shallum was the father of Jekamiah, and Jekamiah was the father of Elishama.

42 The sons of Caleb, Jerahmeel's brother: His firstborn Mesha, the father of Ziph, and his second son Mareshah, the father of Hebron.

43 The sons of Hebron:

Korah, Tappuah, Rekem, and Shema.

44 Shema was the father of Raham, the father of Jorkeam. Rekem was the father of Shammai. **45**

Shammai's son was Maon, who was the father of Beth-Zur.

46 Caleb's concubine Ephah bore Haran, Moza, and Gazez. Haran was the father of Gazez.

47 The sons of Jahdai:

Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

48 Caleb's concubine Maacah bore Sheber and Tirhanah.

49 She also bore Shaaph the father of Madmannah and Sheva the father of Machbenah and Gibeon. Caleb's daughter was Achsah.

50 These were the descendants of Caleb.

The sons of Hur, the firstborn of Ephrath:

Shobal, the father of Kiriath Jearim, **51** Salma, the father of Bethlehem, Hareph, the father of Beth-Gader.

52 The sons of Shobal, the father of Kiriath Jearim, were Haroeh, half of the Manahathites, **53** the clans of Kiriath Jearim – the Ithrites, Puthites, Shumathites, and Mishraites. (The Zorathites and Eshtaulites descended from these groups.) **54** The sons of Salma:

Bethlehem, the Netophathites, Atroth Beth-Joab, half the Manahathites, the Zorites, **55** and the clans of the scribes who lived in Jabez: the Tirathites, Shimeathites, and Sucathites. These are the Kenites who descended from Hammath, the father of Beth-Rechab.

1 These were the sons of David who were born to him in Hebron:

The firstborn was Amnon, whose mother was Ahinoam from Jezreel;

the second was Daniel, whose mother was Abigail from Carmel;

Guzik - 1 Chronicles 3:1-24

1 Chronicles 3 - The Royal Line of David and the House of Jesse

A. The descendants of David.

1. (1-3) The wives of David and their sons.

Now these were the sons of David who were born to him in Hebron: The firstborn was Amnon, by Ahinoam the Jezreelitess; the second, Daniel, by Abigail the Carmelitess; the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; the fourth, Adonijah the son of Haggith; the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife Eglah.

a. **Now these were the sons of David:** David had several wives (seven are listed here;

Ahinoam the Jezreelitess, Abigail the Carmelitess, Maacah, Haggith, Abital, Eglah, Bathshua). These were in addition to his *concubines* (1Ki. 3:9).

i. **Daniel:** "In 2Sa. 3:3, this person is called *Chileab*; he probably had two names. The Targum says, 'The second, Daniel, who was also called Chileab, because he was in every

respect like to his father." (Clarke)

b. **Eglah:** Most suppose that this is another name for Michal, the daughter of Saul.

2. (4-9) Sons born to David in Jerusalem.

These six were born to him in Hebron. There he reigned seven years and six months, and in

Jerusalem he reigned thirty-three years. And

these were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon; four by Bathshua

the daughter of Ammiel. Also *there* were Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia,

Elishama, Eliada, and Eliphelet; nine *in all*. *These were* all the sons of David, besides the sons of the concubines, and Tamar their sister.

a. **And in Jerusalem he reigned thirty-**

three years: The reign of David can be divided into these two parts; before he made Jerusalem his capital city and after.

b. **Bathshua:** Most suppose that this is another name for Bathsheba.

i. " *Bathshua* is probably an alternative pronunciation for *Bathsheba*, perhaps

influence by 2:3, though *Solomon* is

described unexpectedly as her fourth son

(*cf.* 2Sa. 12:24-25)." (Selman)

B. The royal line of Judah after David.

1. (10-16) The line of David unto the time of

Judah's exile.

Solomon's son *was* Rehoboam; Abijah *was* his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, *and* Josiah his son. The sons of Josiah *were* Johanan the firstborn, the second Jehoiakim, the third Zedekiah, and the fourth Shallum. The sons of Jehoiakim *were* Jeconiah his son *and* Zedekiah his son.

a. **Solomon's son was Rehoboam:** This section traces the descent of the line of David from Solomon to the time after the exile, when Chronicles seems to have been written.

i. "All the Davidic kings are here, and only Athaliah, Ahab's daughter (*cf.* 2 Kings 11) is missing." (Selman) ii. "Josiah's firstborn son, Johanan, is not mentioned elsewhere and may have died

young." (Payne)

iii. Selman on **Shallum, Jehoiakim, and Zedekiah:** "The information here cannot be reconciled with what is said about their ages in 2Ki. 23:31, 26; 24:18, and it is easiest to assume some scribal error in connection with the numbers."

2. (17-24) The line of David after the time of Judah's exile.

And the sons of Jeconiah *were* Assir, Shealtiel his son, *and* Malchiram, Pedaiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah. The sons of Pedaiah *were* Zerubbabel and Shimei. The sons of Zerubbabel *were* Meshullam, Hananiah, Shelomith their sister, and Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed; five *in all*. The sons of Hananiah *were* Pelatiah and Jeshaiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, and the sons of Shechaniah. The son of Shechaniah was Shemaiah. The sons of Shemaiah *were* Hattush, Igal, Bariah, Neariah, and Shaphat; six *in all*. The sons of Neariah *were* Elieoenai, Hezekiah, and Azrikam; three *in all*. The sons of

Elioenai were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani; seven *in all*.

a. **And the sons of Jeconiah:** These were the descendants of the line of David born *after* the fall of Judah. They carried on the royal line of David.

i. "Jeremiah has said (1Ch. 22:30) that Jeconiah, or, as he calls him, *Coniah*, should be *childless*; but this must refer to his *posterity* being deprived of the throne, and indeed thus the prophet interprets it himself: *For no man of his seed shall*

prosper, sitting upon the throne of David, and ruling anymore in Judah." (Clarke) ii. "Through this multitude of

largely unknown names, the Chronicler points out

that God's election purposes were still at

work despite the vicissitudes of Judah's

history (e.g. 2:3,7) and the exile (e.g. 3:17-24)." (Selman)

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2 the third was Absalom whose mother was Maacah, daughter of King Talmai of Geshur;

the fourth was Adonijah, whose mother was Haggith; **3** the

fifth was Shephatiah, whose mother was Abital; the sixth was Ithream, whose mother was Eglah.

4 These six were born to David in Hebron, where he ruled for seven years and six months.

He ruled thirty-three years in Jerusalem. **5** These were the sons born to him in Jerusalem:

Shimea, Shobab, Nathan, and Solomon – the mother of these four was Bathsheba the daughter of Ammiel.

6 The other nine were Ibhar, Elishua, Elpelet, **7** Nogah, Nepheg, Japhia, **8** Elishama, Eliada, and Eliphelet.

9 These were all the sons of David, not counting the sons of his concubines. Tamar was their sister.

10 Solomon's son was Rehoboam,

followed by Abijah his son,

Asa his son,

Jehoshaphat his son,

11 Joram his son,

Ahaziah his son,

Joash his son,

12 Amaziah his son,

Azariah his son,

Jotham his son,

13 Ahaz his son,

Hezekiah his son,

Manasseh his son,

14 Amon his son,

Josiah his son.

15 The sons of Josiah:

Johanan was the firstborn; Jehoiakim was born second; Zedekiah third; and Shallum fourth.

16 The sons of Jehoiakim:

his son Jehoiachin and his son Zedekiah.

17 The sons of Jehoiachin the exile:

Shealtiel his son, **18** Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

19 The sons of Pedaiah:

Zerubbabel and Shimei.

The sons of Zerubbabel:

Meshullam and Hananiah. Shelomith was their sister.

20 The five others were Hashubah, Ohel, Berechiah, Hasadiah, and Jushab-Hesed.

21 The descendants of Hananiah:

Pelatiah, Jeshaiiah, the sons of Rephaiah, of Arnan, of Obadiah, and of Shecaniah.

22 The descendants of Shecaniah:

Shemaiah and his sons: Hattush, Igal, Bariah, Neariah, and Shaphat – six in all.

23 The sons of Neariah:

Elioenai, Hizkiah, and Azrikam – three in all.

24 The sons of Elioenai:

Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani – seven in all.

1 The descendants of Judah:

Perez, Hezron, Carmi, Hur, and Shobal.

Guzik - 1 Chronicles 4:1-43

1 Chronicles 4 through 8 - The Tribes of Israel and their Descendents

"How barren to us is this register, both of incident and interest! And yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the church of Christ.

Therefore, no one that fears God will either despise or lightly esteem them." (Adam Clarke) *"Here tribes, and individual men, are seen as gaining importance and value in proportion as they cooperated in the purpose of God."* (G. Campbell Morgan) A. The tribes comprising the later Kingdom of Judah.

1. (4:1-23) The descendents of Judah.

The sons of Judah *were* Perez, Hezron, Carmi, Hur, and Shobal. And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These *were* the families of the Zorathites.

These *were* the sons *of the father* of Etam: Jezreel, Ishma, and Idbash; and the name of their sister *was* Hazelelponi; and Penuel *was* the father of Gedor, and Ezer *was the* father of Hushah. These *were* the sons of Hur, the firstborn of Ephrathah the father of Bethlehem.

And Ashhur the father of Tekoa had two wives, Helah and Naarah. Naarah bore him Ahuzzam, Hephher, Temeni, and Haahashtari. These *were* the sons of Naarah. The sons of Helah *were* Zereth, Zohar, and Ethnan; and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum. Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying,

"Because I bore *him* in pain." And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep *me* from evil, that I may not cause pain!" So God granted him what he requested.

Chelub the brother of Shuhah begot Mehir, who *was* the father of Eshton. And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-

Nahash. These *were* the men of Rechah. The sons of Kenaz *were* Othniel and Seraiah. The sons of Othniel *were* Hathath, and Meonothai *who* begot Ophrah. Seraiah begot Joab the father of Ge Harashim, for they were craftsmen. The sons of Caleb the son of Jephunneh *were* Iru, Elah, and Naam. The son of Elah *was* Kenaz. The sons of Jehallelel *were* Ziph, Ziphah, Tiria, and Asarel. The sons of Ezraah *were* Jether, Mered, Ephraim, and Jalon. And *Mered's wife bore* Miriam, Shammai, and Ishbah the father of Eshtemoa.

(His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took. The sons of Hodiahs wife, the sister of Naham, *were* the fathers of Keilah the Garmite and of Eshtemoa the Maachathite. And the sons of Shimon *were* Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi *were* Zoheth and Ben-Zoheth. The sons of Shelah the son of Judah *were* Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea; also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the

records are ancient. These *were* the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work.

a. **The sons of Judah were:** Since the focus of these genealogies is the dynastic line of David, it makes sense that the tribe of **Judah** is listed first.

i. "Ezra expected his readers to recognize (from 2:5, 18, 50) that the five *descendants* of Judah, from Perez to Shobal, were not brothers but successive generations. 'Carmi' must therefore be a scribal error for Caleb." (Payne)

b. Now Jabez was more honorable than his

brothers: This man **Jabez** is one of the more interesting briefly-mentioned people of the Old Testament. We only know of him from this text, and from the town of scribes that may have been named after him or associated with him (1Ch. 2:55).

i. "While through these genealogies, and indeed through all the history, we are occupied with those connected with government and the procession of events leading to universal issues, it is refreshing to be halted by the story of one man who took his need directly to God and obtained the answer of God's grace." (Morgan)

ii. "On these accounts he was *more honourable than his brethren*. He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*; and why? because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*; therefore he received the honour that cometh from God." (Clarke)

c. His mother called his name Jabez: This name is associated with pain or sorrow. For some reason, probably surrounding the circumstances of his birth, his mother named him this. Because of the strong importance of

the idea of a *name* in ancient Hebrew culture, this idea of *pain* was heavy with and upon Jabez - perhaps especially in his growing up.

d. **And Jabez called on the God of Israel:** Jabez was honored, and we know little more of him than that he was a man of prayer and that his prayer was answered. One way to gain honor in the Kingdom of God is through prayer, instead of through ambition and achievement.

Jabez had four basic requests in his prayer.

i. First, Jabez prayed to be blessed **indeed**.

There are many who are blessed, but they are not **blessed indeed**. That is, they have something that is in one sense a blessings

(such as family, salvation, wealth, fame, health, security), but yet because of

fundamental dissatisfaction in their life, they are not **blessed indeed**.

· Even worse, sometimes blessings turn out to be a curse to us in that we make an idol of the blessing. In this, we see the great wisdom of Jabez's prayer.

· In the same way, many things that are outwardly curses end up being blessings **indeed** to us.

ii. Jabez prayed for enlarged **territory**.

Virtually all older commentators agree with

Matthew Poole that Jabez **called on the**

God of Israel "when he was undertaking some great and dangerous service," in

particular the conquest of the land of Canaan. Therefore, when he prayed

" **enlarge my territory**," it was to "drive out these wicked and cursed Canaanites,

whom thou hast commanded us to root out, and therefore I justly beg and expect thy

blessing in the execution of thy command." (Poole)

- Adam Clarke quotes a Chaldean translation of this prayer, with the line: *and enlarge my borders with disciples*. This, together with the scribal city associated with his name, indicates (but does not prove) that Jabez's desire for more territory was not only to displace the wicked, but also to advance the cause of godliness through the multiplication of disciples.

iii. Jabez asked that the **hand** of God would be **with** him. "The 'hand of the Lord' is a biblical term for God's power and presence in the lives of His people (see Jos. 4:24 and Isa. 59:1)." (Wilkinson)

- The phrase *the hand of the LORD* is used many times in the Old Testament, and often in a negative sense - that is, in the sense of God's hand being *against* someone in judgment. Here Jabez prayed that the **hand** of the LORD would be **with** him.

- In Psa. 77:10, the Psalmist wrote: *I will remember the years of the right hand of the Most High*. Here Jabez prayed in advance for something to remember later - to see the **hand** of God **with** him now.

iv. Jabez asked to be kept from **evil** and that he would **not cause pain**. Some other translations render this with the idea that **pain** Jabez did not want to cause was his own. "He used this expression in allusion to his name, which signifies *grief*; Lord, let me not have that grief which my name implies, and which my sin deserves." (Poole)

- In this Jabez recognized the evil in this world, no doubt because he had lived

through much pain in his life.

- In this Jabez recognized that he needed God to keep him from evil.

- In this Jabez recognized that the hand of God to bless us can transform the evil and pain of life.

e. **So God granted him what he requested:** This, of course, is the measure of effective prayer - that it is answered from heaven (allowing that "No" or "Wait" can also be an answer). Yet when we are close to the heart of God and pray for the things important to Him and His kingdom, we expect that our prayers

will be **granted** (1Jo. 5:14).

i. "If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious* and *careful* man, deeply interested in behalf of *himself* and his *family*, but we shall see him as a *benevolent* man, labouring for the welfare of others, and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who distinguished themselves by their *fervour* in the *worship of God*, by their *docility* in obediently hearing and treasuring up the advices and instructions of their teachers, and by their deep piety to God in

bringing forth the fruits of the Spirit. The *spirit of prophecy*, that is, of *prayer* and *supplication*, rested upon them." (Clarke) ii. "Reader, imitate the conduct of this worthy Israelite that thou mayest be a partaker of his blessings." (Clarke)

f. **And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took:**

"The wife of Mered here intended is Bithiah (v.

18). Her identification as a daughter of Pharaoh would locate this event during the early part of Israel's sojourn in Egypt (before 1800 B.C.), the union probably being made possible because of Joseph's prominence." (Payne)

g. These were the potters and those who dwell at Netaim and Gederah; there they

dwelt with the king for his work: Since the broad focus of these chapters is to point to the tribe of Judah and especially to the family of David, these receive special mention because they worked for the king and lived with the king. Charles Spurgeon preached a wonderful sermon on this verse, with four points under the title *With the King for His Work!*

i. *Our King has many kinds of servants.* He has soldiers, watchmen, heralds, scribes, musicians, house servants, gardeners, servants for the children. We should therefore value the different servants and understand and value our own place of service.

ii. *All who live with our King must work.*

"They did not live on the king's bounty and dwell on the king's country estates to do nothing, but they dwelt there for his work. I do not know whether all that call my Master 'Lord' have caught this idea. I have thought that some of our church members imagine that the cause of Christ was a coach, and that they were to ride on it, and that they would prefer the box seat." (Spurgeon)

iii. *Those that work for the King ought to live with Him.*

"Now, those that live with Jesus Christ have a sort of secret alphabet between themselves and him. Oftentimes when a Christian man does the right thing . .

. Do you know why he had that knack? He lived with his Master, so he knew what you

knew not. He knew the meaning of his Master's eye, and it guided him." (Spurgeon) iv. *We are working for the King*. "And after you have received Christ then you shall go forth and serve him. Put out an empty hand

and receive Christ into it by a little faith, and then go and serve him, and the Lord bless you henceforth and for ever." (Spurgeon)

2. (4:24-43) The descendents of Simeon.

The sons of Simeon *were* Nemuel, Jamin, Jarib, Zerah, *and* Shaul, Shallum his son, Mibsam his son, and Mishma his son. And the sons of Mishma *were* Hamuel his son, Zacchur his son, and Shimei his son. Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families

multiply as much as the children of Judah. They dwelt at Beersheba, Moladah, Hazar Shual,

Bilhah, Ezem, Tolad, Bethuel, Hormah, Ziklag,

Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim.

These *were* their cities until the reign of David. And their villages *were* Etam, Ain, Rimmon, Tochen, and Ashan; five cities; and all the villages that *were* around these cities as far as Baal. These *were* their dwelling places, and they maintained their genealogy: Meshobab, Jamlech, and Joshah the son of Amaziah; Joel,

and Jehu the son of Joshibiah, the son of

Seraiah, the son of Asiel; Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah; Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; these mentioned by name *were*

leaders in their families, and their father's house increased greatly. So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks. And they found rich, good pasture, and the land *was* broad, quiet, and peaceful; for some Hamites formerly lived there.

These recorded by name came in the days of

Hezekiah king of Judah; and they attacked their tents and the Meunites who were found there, and utterly destroyed them, as it is to this day.

So they dwelt in their place, because *there was* pasture for their flocks there. Now *some* of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi.

And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.

a. The sons of Simeon . . . these were the

dwelling places: Simeon and Levi, two of the sons of Jacob, massacred the men of the city of Shechem (Gen. 34:24-30, 49:5-7) and were therefore cursed to be scattered. Therefore, the tribe of Simeon did not have a province to call their own, only these cities, villages, and **dwelling places**.

i. "Simeon was granted lands in Palestine only within the arid southwestern portions of Judah (Jos. 19:1-9; cf. 15:26, 28-32); and it campaigned cooperatively with Judah in their conquest (Jdg. 1:3)." (Payne)

ii. "For after the division of Solomon's kingdom in 930 B.C., elements of Simeon either moved to the north or at least adopted its religious practices (cf. the inclusion of Beersheba along with the shrines of Ephraim that are condemned in Amo. 5:5) . . . Other Simeonites carried on in a seminomadic life in isolated areas that they could occupy, such as those noted at the close of this chapter." (Payne)

iii. "This genealogy is very different from that given in Gen. 46:10, and Num. 26:12.

This may be occasioned by the same person having several names, one *list* taking one name, another list some other, and so on: to

reconcile is impossible; to attempt it, useless." (Clarke)

b. But his brothers did not have many children, nor did any of their families

multiply as much as the children of Judah: The census data both at the beginning and the end of the Book of Numbers indicates that the population of the tribe of Simeon decreased radically during the wilderness years of the exodus. They were among the largest tribes at the beginning and among the smallest tribes at the end.

i. "Of this tribe was that shameless fornicator, Zimri (Numbers 35), as also Judas Iscariot, as Jerome affirmeth." (Trapp)

2 Reaiah the son of Shobal was the father of Jahath, and Jahath was the father of Ahumai and Lahad. These were the clans of the Zorathites.

3 These were the sons of Etam:

Jezreel, Ishma, and Idbash. Their sister was Hazzelelponi.

4 Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the descendants of Hur, the firstborn of Ephrathah and the father of Bethlehem. **5**

Ashhur the father of Tekoa had two wives, Helah and Naarah.

6 Naarah bore him Ahuzzam, Hopher, Temeni, and Haahashtari. These were the sons of Naarah. **7** The sons of Helah: Zereth, Zohar, Ethnan, **8** and Koz, who was the father of Anub, Hazzobebah, and the clans of Aharhel the son of Harum.

9 Jabez was more respected than his brothers. His mother had named him Jabez, for she said, "I experienced pain when I gave birth to him." **10** Jabez called out to the God of Israel, "If only you would greatly bless me and expand my territory! May your hand be with me! Keep me from harm so I might not endure pain!" God answered his prayer.

11 Kelub, the brother of Shuhah, was the father of Mehir, who was the father of Eshton. **12** Eshton was the father of

Beth-Rapha, Paseah, and Tehinnah, the father of Ir Nahash. These were the men of Recah.

13 The sons of Kenaz:

Othniel and Seraiah.

The sons of Othniel:

Hathath and Meonothai. **14** Meonothai was the father of Ophrah.

Seraiah was the father of Joab, the father of those who live in Ge Harashim, who were craftsmen.

15 The sons of Caleb son of Jephunneh: Iru, Elah, and Naam.

The son of Elah:

Kenaz.

16 The sons of Jehallelel:

Ziph, Ziphah, Tiria, and Asarel.

17 The sons of Ezrah:

Jether, Mered, Ephraim, and Jalon.

Mered's wife Bithiah gave birth to Miriam, Shammai, and Ishbah, the father of Eshtemoa. **18** (His Judahite wife gave birth to Jered the father of Gedor, Heber the father of Soco, and Jekuthiel the father of Zanoah.) These were the sons of Pharaoh's daughter Bithiah, whom Mered married.

19 The sons of Hodiahs wife, the sister of Naham: the father of Keilah the Garmite, and Eshtemoa the Maacathite.

20 The sons of Shimon:

Amnon, Rinnah, Ben-Hanan, and Tilon.

The descendants of Ishi:

Zoheth and Ben Zoheth.

21 The sons of Shelah son of Judah:

Er the father of Lecah, Laadah the father of Mareshah, the clans of the linen workers at Beth-Ashbea, **22** Jokim, the men of Cozeba, and Joash and Saraph, both of whom ruled in Moab and Jashubi Lehem. (This information is from ancient records.) **23** They were the potters who lived in Netaim and Gederah; they lived there and worked for the king.

24 The descendants of Simeon:

Nemuel, Jamin, Jarib, Zerah, Shaul, **25** his son Shallum, his son Mibsam, and his son Mishma.

26 The descendants of Mishma:

His son Hammuel, his son Zaccur, and his son Shimei.

27 Shimei had sixteen sons and six daughters. But his brothers did not have many sons, so their whole clan was not as numerous as the sons of Judah. **28** They lived in Beer Sheba, Moladah, Hazar Shual, **29** Bilhah, Ezem, Tolad, **30** Bethuel, Hormah, Ziklag, **31** Beth Marcaboth, Hazar Susim, Beth Biri, and Shaaraim. These were their towns until the reign of David. **32** Their settlements also included Etam, Ain, Rimmon, Tochen, and Ashan – five towns. **33** They also lived in all the settlements that surrounded these towns as far as Baal. These were their settlements; they kept genealogical records.

34 Their clan leaders were:

Meshobab, Jamlech, Joshah son of Amaziah, **35** Joel, Jehu son of Joshibiah (son of Seraiah, son of Asiel), **36**

Eleoenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, **37** Ziza son of Shipi (son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah). **38** These who are named above were the leaders of their clans.

Their extended families increased greatly in numbers. **39**

They went to the entrance of Gedor, to the east of the valley, looking for pasture for their sheep. **40** They found fertile and rich pasture; the land was very broad, undisturbed and peaceful. Indeed some Hamites had been living there prior to that. **41** The men whose names are listed came during the time of King Hezekiah of Judah and attacked the Hamites' settlements, as well as the Meunites they discovered there, and they wiped them out to this very day. They dispossessed them, for they found pasture for their sheep there. **42** Five hundred men of Simeon, led by Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi, went to the hill country of Seir **43** and defeated the rest of the Amalekite refugees; they live there to this very day.

1 The sons of Reuben, Israel's firstborn –

(Now he was the firstborn, but when he defiled his father's bed, his rights as firstborn were given to the sons of Joseph, Israel's son. So Reuben is not listed as firstborn in the genealogical records.

Guzik - 1 Chronicles 5:1-26

1 Chronicles 4 through 8 - The Tribes of Israel and their Descendents

B. The tribes of Israel settling east of the Jordan River.

1. (5:1-10) The descendents of Reuben.

Now the sons of Reuben the firstborn of Israel; he *was* indeed the firstborn, but because he defiled his father's bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; yet Judah prevailed over his brothers, and from him *came* a ruler, although the birthright was Joseph's; the sons of Reuben the firstborn of Israel were Hanoah, Pallu, Hezron, and Carmi. The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity. He *was* leader of the Reubenites. And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon.

Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead. Now in the days of Saul they made war with the Hagrites, who fell by their hand; and they dwelt in their tents throughout the entire *area* east of Gilead.

a. Reuben the firstborn of Israel; he was indeed the firstborn, but because he

defiled his father's bed, his birthright was given: This answers the question, "If Reuben was the first-born son, why

is he not listed first?" It was because of the sin described in this verse, which disqualified Reuben from being first among the sons of Israel.

b. Now in the days of Saul they made war

with the Hagarites: "The *Hagarites* were tribes of *Nomade*, or *Scenite*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place." (Clarke)

2. (5:11-22) The descendents of Gad.

And the children of Gad dwelt next to them in the land of Bashan as far as Salcah: Joel *was* the chief, Shapham the next, then Jaanai and Shaphat in Bashan, and their brethren of their father's house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber; seven *in all*. These *were* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, *was* chief of their father's house. And *the Gadites* dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of Sharon within their borders. All these were registered by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel. The sons of Reuben, the Gadites, and half the tribe of

Manasseh *had* forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war. They made war with the Hagarites, Jetur, Naphish, and Nodab. And they

were helped against them, and the Hagarites were delivered into their hand, and all who *were* with them, for they cried out to God in the battle. He heeded their prayer, because they put their trust in Him. Then they took away their livestock; fifty thousand of their camels, two hundred and

fifty thousand of their sheep, and two thousand of their donkeys; also one hundred thousand of their men; for many fell dead, because the war *was* God's. And they dwelt in their place until the captivity.

a. **For they cried out to God in the battle:** As these men of Gad did what God called them to do, they trusted in Him in the midst of the **battle**. Because **they put their trust in Him**, God delivered them in the battle.

i. Trapp on **for they cried to God in the battle**: "So did Jabez (chapter 4); Jehoshaphat (2 Chronicles 20); the thundering legion; the late king of Sweden, whose prayer before the great battle of Lutzen - where he fell, - was, 'Jesus vouchsafe this day to be my strong helper; and give me courage to fight for the honour of thy name.' Prayer alone he held the surest piece of his whole armour."

b. **Also one hundred thousand of their men; for many fell dead, because the war was God's**: This describes the unique wars of judgment God called Israel to bring against the Canaanites when they came into the Promised Land.

i. "This was a war of extermination as to the political state of the people, which nothing could justify but a special direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagrites were full of idolatry: see 1Ch. 5:25." (Clarke)

3. (5:23-26) The descendents of the eastern tribe of Manasseh.

So the children of the half-tribe of Manasseh dwelt in the land. Their *numbers* increased from Bashan to Baal Hermon, that is, to Senir, or

Mount Hermon. These *were* the heads of their fathers' houses: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, *and* heads of their fathers' houses. And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.

a. **They were mighty men of valor, famous**

men, and heads of their fathers' houses: These original settlers of the eastern tribe of Manasseh were godly and bold men. Their desire to settle east of the Jordan River did not reflect an ungodly desire on *their* part.

b. **And they were unfaithful to the God of their fathers, and played the harlot after**

the gods of the peoples of the land: Despite the good start for the eastern tribe of

Manasseh, this is how they ended up. Their

distance from the people of Israel in general

and the spiritual life of the nation in particular seemed to weaken their devotion to God and

strengthen their attraction to **the gods of the peoples of the land.**

i. "The remaining verses of chapter 5 describe an early, joint military campaign (vv. 18-22, elaborating v. 10) -

in which God rewarded their faith and their prayers with a great victory over the Ishmaelites - and their later deportation to Assyria (vv. 25-26), as the result of collective apostasy." (Payne) **2** Though Judah was the strongest among

his brothers and a leader descended from him, the right of the firstborn belonged to Joseph.) **3** The sons of Reuben, Israel's firstborn: Hanoch, Pallu, Hezron, and Carmi.

4 The descendants of Joel:

His son Shemaiah, his son Gog, his son Shimei, **5** his son Micah, his son Reaiah, his son Baal, **6** and his son Beerah, whom King Tiglath-pileser of Assyria carried into exile.

Beerah was the tribal leader of Reuben.

7 His brothers by their clans, as listed in their genealogical records:

The leader Jeiel, Zechariah, **8** and Bela son of Azaz, son of Shema, son of Joel.

They lived in Aroer as far as Nebo and Baal Meon. **9** In the east they settled as far as the entrance to the desert that stretches to the Euphrates River, for their cattle had increased in numbers in the land of Gilead. **10** During the time of Saul they attacked the Hagrites and defeated them. They took over their territory in the entire eastern region of Gilead.

11 The descendants of Gad lived near them in the land of Bashan, as far as Salecah.

12 They included Joel the leader, Shapham the second in command, Janai, and Shaphat in Bashan. **13** Their relatives, listed according to their families, included Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber – seven in all.

14 These were the sons of Abihail son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz. **15** Ahi son of Abdiel, son of Guni, was the leader of the family. **16** They lived in Gilead, in Bashan and its surrounding settlements, and in the pasturelands of Sharon to their very borders. **17** All of them were listed in the genealogical records in the time of King Jotham of Judah and in the time of King Jeroboam of Israel.

18 The Reubenites, Gadites, and the half-tribe of Manasseh had 44,760 men in their combined armies, warriors who carried shields and swords, were equipped with bows, and were trained for war. **19** They attacked the Hagrites, Jetur, Naphish, and Nodab. **20** They received divine help in fighting them, and the Hagrites and all their allies were

handed over to them. They cried out to God during the battle; he responded to their prayers because they trusted in him. **21** They seized the Hagrites' animals, including 50,000 camels, 250,000 sheep, and 2,000 donkeys. They also took captive 100,000 people. **22** Because God fought for them, they killed many of the enemy. They dispossessed the Hagrites and lived in their land until the exile.

23 The half-tribe of Manasseh settled in the land from Bashan as far as Baal Hermon, Senir, and Mount Hermon. They grew in number.

24 These were the leaders of their families: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel.

They were skilled warriors, men of reputation, and leaders of their families. **25** But they were unfaithful to the God of their ancestors and worshiped instead the gods of the native peoples whom God had destroyed before them. **26**

So the God of Israel stirred up King Pul of Assyria (that is, King Tiglath-pileser of Assyria), and he carried away the Reubenites, Gadites, and half-tribe of Manasseh and took them to Halah, Habor, Hara, and the river of Gozan, where they remain to this very day.

1 (5:27) The sons of Levi:
Gershon, Kohath, and Merari.

Guzik - 1 Chronicles 6:1-81

1 Chronicles 4 through 8 - The Tribes of Israel and their Descendants

C. The tribe of Levi.

1. (6:1-30) The descendants of Levi.

The sons of Levi *were* Gershon, Kohath, and Merari. The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. The children of Amram *were* Aaron, Moses, and Miriam. And the sons of Aaron *were* Nadab, Abihu, Eleazar, and Ithamar.

Eleazar begot Phinehas, *and* Phinehas begot Abishua; Abishua begot Bukki, and Bukki begot Uzzi; Uzzi begot Zerahiah, and Zerahiah begot

Meraioth; Meraioth begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Ahimaaz; Ahimaaz begot Azariah, and Azariah begot Johanan; Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem); Azariah begot Amariah, and Amariah begot Ahitub; Ahitub begot Zadok, and Zadok begot Shallum; Shallum begot Hilkiah, and Hilkiah begot Azariah; Azariah begot Seraiah, and Seraiah begot Jehozadak.

Jehozadak went *into captivity* when the LORD carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar. The sons of Levi *were* Gershon, Kohath, and Merari. These are the names of the sons of Gershon: Libni and Shimei.

The sons of Kohath *were* Amram, Izhar, Hebron, and Uzziel. The sons of Merari *were* Mahli and Mushi. Now these *are* the families of the Levites according to their fathers: Of Gershon *were* Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, *and* Jeatherai his son. The sons of Kohath *were* Amminadab his son, Korah his son, Assir his son, Elkanah his son, Ebiasaph his son, Assir his son, Tahath his son, Uriel his son, Uziah his son, and Shaul his son.

The sons of Elkanah *were* Amasai and Ahimoth.

As for Elkanah, the sons of Elkanah *were* Zophai his son, Nahath his son, Eliab his son, Jeroham his son, *and* Elkanah his son. The sons of Samuel *were* Joel the firstborn, and Abijah the second. The sons of Merari *were* Mahli, Libni his son, Shimei his son, Uzzah his son, Shimea his son, Haggiah his son, *and* Asaiah his son.

a. **The sons of Levi were:** This chapter describes the descendants of **Levi** and of **Aaron**. The entire tribe of Levi had a special place in Israel, given over to the service of God generally. Within the tribe of Levi was a

special priestly family descended from **Aaron**. All priests were therefore Levites, but not all Levites were priests.

i. "It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others.

And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the

genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted." (Clarke)

ii. As previously seen, Simeon and Levi were both cursed to be scattered because of their massacre of the men of Shechem (Gen. 34:24-30, 49:5-7). God did in fact both divide the tribes of Simeon and Levi and scatter them among Israel. Yet the way it happened for each tribe was different. The tribe of Simeon, because of their lack of faithfulness, was effectively dissolved as a tribe, and the tribe of Simeon was absorbed into the tribal area of Judah. The tribe of Levi was also scattered, but because of the faithfulness of this tribe during the rebellion of the golden calf (Exo. 32:26-28), the tribe was scattered as a blessing throughout the whole nation of Israel. Both were scattered, but one as a blessing and the other as curse.

b. In the temple that Solomon built in

Jerusalem: "So called to distinguish it from the second temple, which was built or in building when these books were written." (Poole)

c. When the LORD carried Judah and Jerusalem into captivity by the hand of

Nebuchadnezzar: According to pattern, the inspired historian saw the hand of God even in the great tragedy that still afflicted Judah at the time of writing Chronicles. It was not the Babylonian Empire that **carried Judah and Jerusalem into captivity**, but it was the LORD.

2. (6:31-48) The musicians for the House of the LORD.

Now these are the men whom David appointed over the service of song in the house of the LORD, after the ark came to rest. They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the LORD in Jerusalem, and they served in their office according to their order. And these *are* the ones who ministered with their sons: Of the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. And his brother Asaph, who stood at his right hand, *was* Asaph the son of Berachiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malchijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershon, the son of Levi. Their brethren, the sons of Merari, on the left hand, *were* Ethan the son of Kishi, the son of Abdi, the son of Malluch, the son of Hashabiah, the son of Amaziah, the son of Hilkiah, the son of Amzi, the son of Bani, the son of Shamer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. And their brethren, the Levites, *were* appointed to every kind of service of the tabernacle of the house of God.

a. **Whom David appointed over the service**

of song in the house of the LORD, after

the ark came to rest: The dramatic entry of the ark of the covenant into Jerusalem is described in both 2 Samuel 6 and 1 Chronicles 15-16.

i. The fact that David **appointed** these men over the **service of song** shows that the musical worship of God is *important*, it is *worthy of attention*, and *should be organized*. In fact, it is specifically said **they served in their office according to their order**.

ii. It could perhaps be said that the artistic temperament resists organization, and it is certainly possible to be too ordered and too rigid, refusing to allow a proper flexibility in the Holy Spirit. Nevertheless, organization and order remain part of a good music ministry.

iii. **They were ministering with music:**

Their *ministry* was *music*. It was sacred service before the LORD, worthy of their dedication and hard work.

b. **Heman the singer:** This man is mentioned several times in connection with temple worship in the days of David and Solomon (1Ch. 15:17-19, 16:41-42, 25:1-7, 2Ch. 5:12-13). He was an important part of the ceremonies connected with bringing the ark of the covenant to Jerusalem and the dedication of the temple.

i. Psalm 88 is attributed to Heman: *A Song*.

A Psalm of the sons of Korah. To the Chief Musician. Set to "Mahalath Leannoth." A Contemplation [Maschil] of Heman the Ezrahite.

ii. Psalm 88 shows us a man well acquainted with sorrow and trouble: *For my soul is full of troubles* (88:3) . . . *I am like a man who has no strength* (88:4) . . . *Your wrath lies heavy upon me* (88:7). Some of the sweetest songs come from the heaviest

sorrow.

iii. Psalm 88 also shows us a man who could take his grief to the LORD: *But to You I have cried out, O LORD, and in the morning my prayer comes before You* (88:13). It is not a confident or triumphant psalm, but the undercurrent of trust and refuge in God runs through the song of sorrow.

c. And his brother Asaph, who stood at his right hand: Partnered with **Heman the singer** was **Asaph**, making for one of the great worship-leading combinations in history.

i. This is the first mention of Asaph in the Bible; the Asaph listed in 2Ki. 18:18 and 18:37 is a different man. Asaph was a man of wide and long-lasting influence among God's people.

- 1Ch. 15:17-19 mentions Asaph as a fellow singer with Heman and Ethan.

- 1Ch. 16:5 describes Asaph as *the chief* at the ceremony bringing the ark of the covenant into Jerusalem.

- 1Ch. 16:7 says that David delivered a psalm to Asaph and his brethren at that ceremony. Apparently, David wrote the psalm and Asaph and his brethren performed it.

- 1Ch. 16:17 says that Asaph was left with the responsibility to daily minister before the ark of the covenant when it was brought into the Jerusalem in David's time.

- 1Ch. 25:6 says that Asaph, Jeduthun, and Heman served in music under the authority of King David.

- 2Ch. 20:14 and 29:13 indicate that the

influence of Asaph lasted far beyond his death, in that future worship leaders and musicians were known as the *sons of Asaph*, even to the days of Ezra (Ezr. 2:41, 3:10; Neh. 7:44, 11:17 and 22).

ii. 12 Psalms are attributed to Asaph (Psalm 50 and Psalms 73 through 83).

d. Appointed to every kind of service of

the tabernacle of the house of God: The Levites served God in almost every conceivable way, both practical and spiritual in appearance.

Every kind of service is important and precious to God.

3. (6:49-53) The family of Aaron.

But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy *Place*, and to make atonement for Israel, according to all that Moses the servant of God had commanded. Now these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son, *and* Ahimaaz his son.

a. But Aaron and his sons offered

sacrifices on the altar: The priesthood descended from Aaron and Aaron only. He, his sons, and their descendants were the only ones authorized to offer **sacrifices on the altar**.

b. And to make atonement for Israel: Only an authorized priest could make atonement.

Though Jesus was not descended from Aaron, He was nevertheless an authorized priest according to the order of Melchizedek, not Aaron (Hebrews 7).

c. Now these are the sons of Aaron: *Not* listed are the two disobedient sons of Aaron (Nadab and Abihu) who were judged for

bringing a strange fire of corrupt worship to the altar (Leviticus 10).

4. (6:54-81) The cities and common-lands of the Levites.

Now these *are* their dwelling places throughout their settlements in their territory, for they were *given* by lot to the sons of Aaron, of the family of the Kohathites: They gave them Hebron in the land of Judah, with its surrounding common-

lands. But the fields of the city and its villages they gave to Caleb the son of Jephunneh. And to the sons of Aaron they gave *one of* the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands, Hilen with its common-lands, Debir with its common-lands, Ashan with its common-lands,

and Beth Shemesh with its common-lands. And

from the tribe of Benjamin: Geba with its

common-lands, Alemeth with its common-lands,

and Anathoth with its common-lands. All their

cities among their families *were* thirteen. To the rest of the family of the tribe of the Kohathites *they gave* by lot ten cities from half the tribe of Manasseh. And to the sons of Gershon, throughout their families, *they gave* thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan.

To the sons of Merari, throughout their families, *they gave* twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. So the children of Israel gave *these* cities with their common-lands to the Levites. And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by *their* names. Now some of the families of the sons of Kohath *were given* cities as their territory from the tribe of Ephraim.

And they gave them *one of* the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its

common-lands, Jokmeam with its common-lands, Beth Horon with its common-lands, Aijalon with its common-lands, and Gath Rimmon with its common-lands. And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath. From the family of the half-tribe of Manasseh the sons of Gershon *were given* Golan in Bashan with its common-lands and Ashtaroth with its common-lands. And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands, Ramoth with its common-lands, and Anem with its common-lands. And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands, Hukok with its common-lands, and Rehob with its common-lands. And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands. From the tribe of Zebulun the rest of the children of Merari *were given* Rimmon with its common-lands and Tabor with its common-lands. And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, *they were given* from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands, Kedemoth with its common-lands, and Mephaath with its common-lands. And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands, Heshbon with its common-lands, and Jazer with its common-lands.

a. Now these are their dwelling places

throughout their settlements: According to Num. 18:20-24, the tribe of Levi had no province of land as the other tribes did. Their inheritance was the LORD Himself and the tithes that the people of God

brought to them.

b. They gave them Hebron in the land of Judah, with its surrounding common-lands: After this pattern, the Levites were "sprinkled" throughout the land of Israel by giving them cities in the different tribal provinces, cities together with surrounding **common-lands** (Num. 35:1-8).

2 The sons of Kohath:

Amram, Izhar, Hebron, and Uzziel.

3 The children of Amram:

Aaron, Moses, and Miriam.

The sons of Aaron:

Nadab, Abihu, Eleazar, and Ithamar.

4 Eleazar was the father of Phinehas, and Phinehas was the father of Abishua. **5** Abishua was the father of Bukki, and Bukki was the father of Uzzi. **6** Uzzi was the father of Zerariah, and Zerariah was the father of Meraioth. **7**

Meraioth was the father of Amariah, and Amariah was the father of Ahitub. **8** Ahitub was the father of Zadok, and Zadok was the father of Ahimaaz. **9** Ahimaaz was the father of Azariah, and Azariah was the father of Johanan.

10 Johanan was the father of Azariah, who served as a priest in the temple Solomon built in Jerusalem. **11** Azariah was the father of Amariah, and Amariah was the father of Ahitub.

12 Ahitub was the father of Zadok, and Zadok was the father of Shallum. **13** Shallum was the father of Hilkiah, and Hilkiah was the father of Azariah. **14** Azariah was the father of Seraiah, and Seraiah was the father of Jehozadak. **15** Jehozadak went into exile when the LORD

sent the people of Judah and Jerusalem into exile by the hand of Nebuchadnezzar.

16 (6:1) The sons of Levi:

Gershon, Kohath, and Merari.

17 These are the names of the sons Gershon: Libni and Shimei.

18 The sons of Kohath:

Amram, Izhar, Hebron, and Uzziel.

19 The sons of Merari:

Mahli and Mushi.

These are the clans of the Levites by their families.

20 To Gershom:

His son Libni, his son Jahath, his son Zimmah, **21** his son Joah, his son Iddo, his son Zerah, and his son Jeatherai.

22 The sons of Kohath:

His son Amminadab, his son Korah, his son Assir, **23** his son Elkanah, his son Ebiasaph, his son Assir, **24** his son Tahath, his son Uriel, his son Uziah, and his son Shaul.

25 The sons of Elkanah:

Amasai, Ahimoth, **26** his son Elkanah, his son Zophai, his son Nahath, **27** his son Eliab, his son Jeroham, and his son Elkanah.

28 The sons of Samuel:

Joel the firstborn and Abijah the second oldest.

29 The descendants of Merari:

Mahli, his son Libni, his son Shimei, his son Uzzah, **30** his son Shimea, his son Haggiah, and his son Asaiah.

31 These are the men David put in charge of music in the LORD's sanctuary, after the ark was placed there. **32**

They performed music before the sanctuary of the meeting tent until Solomon built the LORD's temple in Jerusalem.

They carried out their tasks according to regulations.

33 These are the ones who served along with their sons: From the Kohathites:

Heman the musician, son of Joel, son of Samuel, **34** son of Elkanah, son of Jeroham, son of Eliel, son of Toah, **35** son of Zuph, son of Elkanah, son of Mahath, son of Amasai, **36**

son of Elkanah, son of Joel, son of Azariah, son of Zephaniah,

37 son of Tahath, son of Assir, son of Ebiasaph, son of Korah,

38 son of Izhar, son of Kohath, son of Levi, son of Israel.

39 Serving beside him was his fellow Levite Asaph, son of Berechiah, son of Shimea, **40** son of Michael, son of Baaseiah, son of Malkijah, **41** son of Ethni, son of Zerah, son

of Adaiah, **42** son of Ethan, son of Zimmah, son of Shimei, **43** son of Jahath, son of Gershon, son of Levi.

44 Serving beside them were their fellow Levites, the descendants of Merari, led by Ethan, son of Kishi, son of Abdi, son of Malluch, **45** son of Hashabiah, son of Amaziah, son of Hilkiah, **46** son of Amzi, son of Bani, son of Shemer, **47** son of Mahli, son of Mushi, son of Merari, son of Levi.

48 The rest of their fellow Levites were assigned to perform the remaining tasks at God's sanctuary. **49** But Aaron and his descendants offered sacrifices on the altar for burnt offerings and on the altar for incense as they had been assigned to do in the most holy sanctuary. They made atonement for Israel, just as God's servant Moses had ordered.

50 These were the descendants of Aaron: His son Eleazar, his son Phinehas, his son Abishua, **51** his son Bukki, his son Uzzi, his son Zerahiah, **52** his son Meraioth, his son Amariah, his son Ahitub, **53** his son Zadok, and his son Ahimaaz.

54 These were the areas where Aaron's descendants lived: The following belonged to the Kohathite clan, for they received the first allotment:

55 They were allotted Hebron in the territory of Judah, as well as its surrounding pasturelands. **56** (But the city's land and nearby towns were allotted to Caleb son of Jephunneh.)

57 The descendants of Aaron were also allotted as cities of refuge Hebron, Libnah and its pasturelands, Jattir, Eshtemoa and its pasturelands, **58**

Hilez and its pasturelands, Debir and its pasturelands, **59**

Ashan and its pasturelands, and Beth Shemesh and its pasturelands.

60 Within the territory of the tribe of Benjamin they were allotted Geba and its pasturelands, Alemeth and its pasturelands, and Anathoth and its pasturelands. Their clans were allotted thirteen cities in all. **61** The rest of Kohath's descendants were allotted ten cities in the territory of the half-tribe of Manasseh.

62 The clans of Gershom's descendants received thirteen cities within the territory of the tribes of Issachar, Asher, Naphtali, and Manasseh (in Bashan).

63 The clans of Merari's descendants were allotted twelve cities within the territory of the tribes of Reuben, Gad, and Zebulun.

64 So the Israelites gave to the Levites these cities and their pasturelands. **65** They allotted these previously named cities from the territory of the tribes of Judah, Simeon, and Benjamin.

66 The clans of Kohath's descendants also received territory within the tribe of Ephraim. **67** They were allotted as cities of refuge Shechem and its pasturelands (in the hill country of Ephraim), Gezer and its pasturelands, **68**

Jokmeam and its pasturelands, Beth Horon and its pasturelands, **69** Aijalon and its pasturelands, and Gath Rimmon and its pasturelands.

70 Within the territory of the half-tribe of Manasseh, the rest of Kohath's descendants received Aner and its pasturelands and Bileam and its pasturelands.

71 The following belonged to Gershom's descendants: Within the territory of the half-tribe of Manasseh: Golan in Bashan and its pasturelands and Ashtaroth and its pasturelands.

72 Within the territory of the tribe of Issachar: Kedesh and its pasturelands, Daberath and its pasturelands, **73** Ramoth and its pasturelands, and Anem and its pasturelands.

74 Within the territory of the tribe of Asher: Mashal and its pasturelands, Abdon and its pasturelands, **75** Hukok and its pasturelands, and Rehob and its pasturelands.

76 Within the territory of the tribe of Naphtali: Kedesh in Galilee and its pasturelands, Hammon and its pasturelands, and Kiriathaim and its pasturelands.

77 The following belonged to the rest of Merari's descendants:

Within the territory of the tribe of Zebulun: Rimmono and its pasturelands, and Tabor and its pasturelands.

78 Within the territory of the tribe of Reuben across the Jordan River east of Jericho: Bezer in the desert and its pasturelands, Jahzah and its pasturelands, **79** Kedemoth and its pasturelands, and Mephaath and its pasturelands.

80 Within the territory of the tribe of Gad: Ramoth in Gilead and its pasturelands, Mahanaim and its pasturelands, **81** Heshbon and its pasturelands, and Jazer and its pasturelands.

1 The sons of Issachar:

Tola, Puah, Jashub, and Shimron – four in all.

Guzik - 1 Chronicles 7:1-40

1 Chronicles 4 through 8 - The Tribes of Israel and their Descendents

D. The other tribes of Israel.

1. (7:1-5) The descendents of Issachar.

The sons of Issachar *were* Tola, Puah, Jashub, and Shimron; four *in all*. The sons of Tola *were* Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father's house. *The sons* of Tola *were* mighty men of valor in their generations; their number in the days of David *was* twenty-two thousand six hundred. The son of Uzzi *was* Izrahiah, and the sons of Izrahiah *were* Michael, Obadiah, Joel, and Ishiah. All five of them *were* chief men. And with them, by their generations, according to their fathers' houses, *were* thirty-six thousand troops ready for war; for they had many wives and sons. Now their brethren among all the families of Issachar *were* mighty men of valor, listed by their genealogies, eighty-seven thousand in all.

a. **Thirty-six thousand troops ready for**

war: "For Izrahiah and his four sons, even with

'many wives,' to have '36,000' warriors seems

unlikely, as does the total (vv. 2-5) of 145,600

for just one tribe of the Twelve. This appears to be the first of nine passages in Chronicles

where *elep* ('thousand') might be better interpreted as *allup* ('chief')." (Payne) 2. (7:6-12) The descendents of Benjamin.

The sons of Benjamin were Bela, Becher, and Jediahel; three *in all*. The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri; five *in all*. They *were* heads of *their* fathers' houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor.

The sons of Becher *were* Zemirah, Joash, Eliezer, Eliezer, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these *are* the sons of Becher. And they were recorded by genealogy according to their generations, heads of their fathers' houses, twenty thousand two hundred mighty men of valor. The son of Jediahel *was* Bilhan, and the sons of Bilhan *were* Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar.

All these sons of Jediahel *were* heads of their fathers' houses; *there were* seventeen thousand two hundred mighty men of valor fit to go out for war *and* battle. Shuppim and Huppim *were* the sons of Ir, *and* Hushim *was* the son of Aher.

a. **Ehud**: This was the famous leader for Israel noted in Jdg. 3:12-30.

b. **The son of Aher**: Many believe that is better rendered *the sons of Aher* and is a veiled reference to the tribe of Dan, who is not otherwise mentioned in this genealogy.

i. " *The sons of Aher*; but divers take the Hebrew word *aher* for a common, not proper name, and render the words this, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered." (Poole) ii. There are at least four things that support the idea that this is a veiled reference to the tribe of Dan: · In Gen. 46:23 **Hushim** is mentioned as the son of Dan.

· The next verse in 1 Chronicles (7:13) mentions **the sons of Bilhah**, who was mother to both Dan and **Naphtali**, also mentioned in that verse.

· Otherwise the genealogy of Dan is left

out.

· Hebrew writers sometimes used the word *another* (aher) to describe "an abominable thing which the writer

disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*."

iii. "And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, Judges 18." (Poole)

3. (7:13) The descendents of Naphtali.

The sons of Naphtali *were* Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.

4. (7:14-19) The descendents of the Western Tribe of Manasseh.

The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel. Machir took as his wife *the sister* of Huppim and Shuppim, whose name *was* Maachah. The name of *Gilead's* grandson *was* Zelophehad, but Zelophehad begot only daughters. (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem. The son of Ulam *was* Bedan.) These *were* the descendants of Gilead the son of Machir, the son of Manasseh. His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah.

And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

a. **But Zelophehad begot only daughters:** Zelophehad is one mentioned in Num. 26:33, 27:1-11 and 36:1-12 when the question came to Moses about female inheritance rights.

5. (7:20-29) The descendents of Ephraim.

The sons of Ephraim *were* Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son, Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in *that* land killed *them* because they came down to take away their cattle. Then Ephraim their father mourned many days, and his brethren came to comfort him. And when he went in to his wife, she conceived and bore a son; and he called his name Beriah, because tragedy had come upon his house. Now his daughter *was* Sheerah, who built Lower and Upper Beth Horon and Uzen Sheerah; and Rephah *was* his son, *as well* as Resheph, and Telah his son, Tahan his son, Laadan his son, Ammihud his son, Elishama his son, Nun his son, and Joshua his son. Now their possessions and dwelling places *were* Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah and its towns; and by the borders of the children of Manasseh *were* Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.

a. **The sons of Ephraim:** "The Ephraimites were famous for their wealth, power, and prowess; but withal they are noted for insolent, proud, and quarrelsome." (Trapp)

6. (7:30-40) The descendents of Asher.

The sons of Asher *were* Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. The sons of Beriah *were* Heber and Malchiel, who was the father of Birzaith. And Heber begot Japhlet, Shomer, Hotham, and their sister Shua. The sons of Japhlet *were* Pasach, Bimhal, and Ashvath.

These *were* the children of Japhlet. The sons of Shemer *were* Ahi, Rohgah, Jehubbah, and Aram.

And the sons of his brother Helem *were* Zophah, Imna, Shelesh, and Amal. The sons of Zophah *were* Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Jithran, and Beera. The sons of Jether *were* Jephunneh, Pispah, and Ara.

The sons of Ulla *were* Arah, Haniel, and Rizia. All these *were* the children of Asher, heads of *their* fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number *was* twenty-six thousand.

a. Their sister Serah . . . their sister Shua: "The rabbins say that the daughters of Asher were very beautiful, and were all matched with *kings* or *priests*." (Clarke) **2** The sons of Tola:

Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Samuel. They were leaders of their families. In the time of David there were 22,600 warriors listed in Tola's genealogical records.

3 The son of Uzzi:
Izrachiah.

The sons of Izrahiah:

Michael, Obadiah, Joel, and Isshiah. All five were leaders.

4 According to the genealogical records of their families, they had 36,000 warriors available for battle, for they had numerous wives and sons. **5** Altogether the genealogical records of the clans of Issachar listed 87,000 warriors.

6 The sons of Benjamin:

Bela, Beker, and Jediael – three in all.

7 The sons of Bela:

Ezbon, Uzzi, Uzziel, Jerimoth, and Iri. The five of them were leaders of their families. There were 22,034 warriors listed in their genealogical records.

8 The sons of Beker:

Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alameth. All these were the sons of Beker.

9 There were 20,200 family leaders and warriors listed in their genealogical records.

10 The son of Jediahel:
Bilhan.

The sons of Bilhan:

Jeush, Benjamin, Ehud, Kenaanah, Zethan, Tarshish, and Ahishahar. **11** All these were the sons of Jediahel. Listed in their genealogical records were 17,200 family leaders and warriors who were capable of marching out to battle.

12 The Shuppites and Huppites were descendants of Ir; the Hushites were descendants of Aher.

13 The sons of Naphtali:

Jahziel, Guni, Jezer, and Shallum – sons of Bilhah.

14 The sons of Manasseh:

Asriel, who was born to Manasseh's Aramean concubine.

She also gave birth to Makir the father of Gilead. **15** Now Makir married a wife from the Huppites and Shuppites.

(His sister's name was Maacah.)

Zelophehad was Manasseh's second son; he had only daughters.

16 Maacah, Makir's wife, gave birth to a son, whom she named Peresh. His brother was Sheresh, and his sons were Ulam and Rekem.

17 The son of Ulam:

Bedan.

These were the sons of Gilead, son of Makir, son of Manasseh. **18** His sister Hammoleketh gave birth to Ishhod, Abiezer, and Mahlah.

19 The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

20 The descendants of Ephraim:

Shuthelah, his son Bered, his son Tahath, his son Eleadah, his son Tahath, **21** his son Zabad, his son Shuthelah (Ezer and Elead were killed by the men of Gath, who were natives of the land, when they went down to steal their cattle. **22** Their father Ephraim mourned for them many days and his brothers came to console him. **23** He had sexual relations with his wife; she became pregnant and gave birth to a son.

Ephraim named him Beriah because tragedy had come to his family. **24** His daughter was Sheerah, who built Lower and Upper Beth Horon, as well as Uzen Sheerah), **25** his son Rephah, his son Resheph, his son Telah, his son Tahan, **26** his son Ladan, his son Ammihud, his son Elishama, **27** his son Nun, and his son Joshua.

28 Their property and settlements included Bethel and its surrounding towns, Naaran to the east, Gezer and its surrounding towns to the west, and Shechem and its surrounding towns as far as Ayyah and its surrounding towns. **29** On the border of Manasseh's territory were Beth-Shean and its surrounding towns, Taanach and its surrounding towns, Megiddo and its surrounding towns, and Dor and its surrounding towns. The descendants of Joseph, Israel's son, lived here.

30 The sons of Asher:

Imnah, Ishvah, Ishvi, and Beriah. Serah was their sister.

31 The sons of Beriah:

Heber and Malkiel, who was the father of Birzaith.

32 Heber was the father of Japhlet, Shomer, Hotham, and Shua their sister.

33 The sons of Japhlet:

Pasach, Bimhal, and Ashvath. These were Japhlet's sons.

34 The sons of his brother Shemer:

Rohgah, Hubbah, and Aram.

35 The sons of his brother Helem:

Zophah, Imna, Shelesh, and Amal.

36 The sons of Zophah:

Suah, Harnepher, Shual, Beri, Imrah, **37** Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

38 The sons of Jether:

Jephunneh, Pispah, and Ara.

39 The sons of Ulla:

Arah, Hanniel, and Rizia.

40 All these were the descendants of Asher. They were the leaders of their families, the most capable men, who were

warriors and served as head chiefs. There were 26,000 warriors listed in their genealogical records as capable of doing battle.

1 Benjamin was the father of Bela, his firstborn; Ashbel was born second, Aharah third,

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1 Chronicles 4 through 8 - The Tribes of Israel and their Descendents

7. (8:1-40) The descendents of Benjamin.

Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, Nohah the fourth, and Rapha the fifth. The sons of Bela *were* Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, and Hiram. These *are* the sons of Ehud, who were the heads of the fathers' *houses* of the inhabitants of Geba, and who forced them to move to Manahath: Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud. And Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives. By Hodesh his wife he begot Jobab, Zibia, Mesha, Malcam, Jeuz, Sachiah, and Mirmah. These *were* his sons, heads of their fathers' *houses*. And by Hushim he begot Abitub and Elpaal. The sons of Elpaal *were* Eber, Misham, and Shemed, who built Ono and Lod with its towns; and Beriah and Shema, who *were* heads of their fathers' *houses* of the inhabitants of Aijalon, who drove out the inhabitants of Gath.

Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ispah, and Joha *were* the sons of Beriah.

Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Jizliah, and Jobab *were* the sons of Elpaal. Jakim, Zichri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah, and Shimrath *were* the sons of Shimei.

Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphdeiah, and

Penuel *were* the sons of Shashak. Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, and Zichri *were* the sons of Jeroham. These *were* heads of the fathers' *houses* by their generations, chief men. These dwelt in Jerusalem. Now the father of Gibeon, whose wife's name *was*

Maacah, dwelt at Gibeon. And his firstborn son *was* Abdon, then Zur, Kish, Baal, Nadab, Gedor, Ahio, Zecher, and Mikloth, *who* begot Shimeah.

They also dwelt alongside their relatives in Jerusalem, with their brethren. Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. The son of Jonathan *was* Merib-Baal, and Merib-Baal begot Micah. The sons of Micah *were* Pithon, Melech, Tarea, and Ahaz. And Ahaz begot Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza. Moza begot Binea, Raphah his son, Eleasah his son, *and* Azel his son. Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these *were* the sons of Azel. And the sons of Eshek his brother *were* Ulam his firstborn, Jeush the second, and Eliphelet the third. The sons of Ulam were mighty men of valor; archers.

They had many sons and grandsons, one hundred and fifty *in all*. These *were* all sons of Benjamin.

a. **Now Benjamin:** The tribe was already mentioned in 1Ch. 7:6-12, but is given more attention here. One reason for this is because the most of these settlements were in the area of Jerusalem, which was the main area that the returning exiles came to in the days Chronicles was written.

i. "Chronicles elaborates this material, not simply because of the significance of King

Saul and his family, as it continued a dozen generations after him, but primarily because of the importance of Benjamin as a tribe,

which ranked second only to Judah in postexilic society." (Payne)

b. **Ner begot Kish, Kish begot Saul:** "This Ner is also called Abiel (1Sa. 9:1). The Hebrews tell us that his proper name was Abiel; and that he was called Ner - that is, a lamp or torch -

because he outshone in holiness."

c. **The son of Jonathan was Merib-Baal:**

"The same as *Mephi-bosheth*; for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *bosheth*, which signifies *shame* or *reproach*." (Clarke) d. **Azel had six sons whose names were these:** "Of the six sons of Azel, mentioned 1Ch.

8:38, R.S. Jarchi says that their allegorical expositions were sufficient to load *thirteen thousand* camels! No doubt these were reputed to be *deeply learned* men. There was a time when the *allegorizers* and *metaphor-men* ranked very high among *theologians*, even in our own enlightened and critical country. At present they are almost totally out of fashion.

May they never recover their footing! But what a shameful hyperbole is that of Jarchi! The writings of six men a load for *thirteen thousand camels!* " (Clarke)

e. **The sons of Ulam were mighty men of**

valor; archers: **Archers** is in "Hebrew, *that tread the bow*; for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands." (Poole)

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2 Nohah fourth, and Rapha fifth.

3 Bela's sons were Addar, Gera, Abihud, **4** Abishua, Naaman, Ahoah, **5** Gera, Shephuphan, and Huram.

6 These were the descendants of Ehud who were leaders of the families living in Geba who were forced to move to Manahath: **7** Naaman, Ahijah, and Gera, who moved them. Gera was the father of Uzzah and Ahihud.

8 Shahraraim fathered sons in Moab after he divorced his wives Hushim and Baara. **9** By his wife Hodesh he fathered Jobab, Zibia, Mesha, Malkam, **10** Jeuz, Sakia, and Mirmah. These were his sons; they were family leaders. **11** By Hushim he fathered Abitub and Elpaal.

12 The sons of Elpaal:

Eber, Misham, Shemed (who built Ono and Lod, as well as its surrounding towns), **13** Beriah, and Shema. They were leaders of the families living in Aijalon and chased out the inhabitants of Gath.

14 Ahio, Shashak, Jeremoth, **15** Zebadiah, Arad, Eder, **16** Michael, Ishpah, and Joha were the sons of Beriah.

17 Zebadiah, Meshullam, Hizki, Heber, **18** Ishmerai, Izliah, and Jobab were the sons of Elpaal.

19 Jakim, Zikri, Zabdi, **20** Elienai, Zillethai, Eliel, **21** Adaiah, Beraiah, and Shimrath were the sons of Shimei.

22 Ishpan, Eber, Eliel, **23** Abdon, Zikri, Hanan, **24** Hananiah, Elam, Anthothijah, **25** Iphdeiah, and Penuel were the sons of Shashak.

26 Shamsherai, Shechariah, Athaliah, **27** Jareshiah, Elijah, and Zikri were the sons of Jeroham. **28** These were the family leaders listed in the genealogical records; they lived in Jerusalem.

29 The father of Gibeon lived in Gibeon; his wife's name was Maacah. **30** His firstborn son was Abdon, followed by Zur, Kish, Baal, Nadab, **31** Gedor, Ahio, Zeker, and Mikloth.

32 Mikloth was the father of Shimeah. They also lived near their relatives in Jerusalem.

33 Ner was the father of Kish, and Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Eshbaal.

34 The son of Jonathan:

Meribbaal.

Meribbaal was the father of Micah.

35 The sons of Micah:

Pithon, Melech, Tarea, and Ahaz.

36 Ahaz was the father of Jehoaddah, and Jehoaddah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza, **37** and Moza was the father of Binea.

His son was Raphah, whose son was Eleasah, whose son was Azel.

38 Azel had six sons: Azrikam his firstborn, followed by Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel.

39 The sons of his brother Eshek:

Ulam was his firstborn, Jeush second, and Eliphelet third.

40 The sons of Ulam were warriors who were adept archers. They had many sons and grandsons, a total of 150.

All these were the descendants of Benjamin.

1 Genealogical records were kept for all Israel; they are recorded in the Scroll of the Kings of Israel.

The people of Judah were carried away to Babylon because of their unfaithfulness.

Guzik - 1 Chronicles 9:1-44

1 Chronicles 9 - Leaders in Jerusalem

A. Leaders in Jerusalem at the return from exile.

1. (1-2) Summary of the genealogies.

So all Israel was recorded by genealogies, and indeed, they *were* inscribed in the book of the kings of Israel. But Judah was carried away captive to Babylon because of their unfaithfulness. And the first inhabitants who *dwelt* in their possessions in their cities *were* Israelites, priests, Levites, and the Nethinim.

a. **So all Israel was recorded:** The first eight chapters of 1 Chronicles list these genealogical records. These records were **inscribed in the book of the kings of Israel**, but these are not the same books we know today as 1 or 2 Kings.

i. "Not in that sacred and canonical book so called, but (as hath been oft observed before) in the public records, wherein there was an account of that kingdom, and of several families in it, according to their genealogies." (Poole)

b. **But Judah was carried away captive to Babylon because of their unfaithfulness:** In one sentence, the Chronicler reminds us that it was the clash of empires or the intrigues of the geopolitical scene that doomed the Kingdom of Judah. It was their **unfaithfulness** to God.

If they had remained faithful, God would have protected them amid the rise and fall of a hundred powerful empires.

c. **And the first inhabitants who dwelt in their possessions in their cities were**

Israelites: The Chronicler completely skips over the 70 years of captivity between verses 1 and 2. His interest is not only in the past (demonstrated by 8 previous chapters of genealogies), but also in the present and in the future. The **Israelites** were back in the land.

i. "All this means that Chronicles has taken the history of Israel a stage further than 1 and 2 Kings. Although 2 Kings end on a note of genuine hope (2Ki. 25:27-30), it is restrained and Israel is still in exile. But now winter is over, and these lists are a definite sign that spring has begun to arrive." (Selman)

ii. No longer was there a kingdom of Judah and another kingdom of Israel; now they were *all Israelites*. "Called here by the general name of *Israelites*, which was given to them before that unhappy division of the two kingdoms, and now is restored to them when the Israelites are united with the Jews

in one and the same commonwealth, so that all the names and signs of their former division might be blotted out." (Poole)

d. **Who dwelt in their possessions:** The idea is that the people of the tribes of Israel came back to their ancestral lands, promised to them by God and first possessed in the days of Moses and Joshua.

i. **In their possessions:** "'Their ancestral land' (NEB; *their own property*, NIV) is a term rarely found in Chronicles (only 1Ch.

7:28; 2Ch. 11:14; 31:1. Its occurrence here evokes its frequent use in the time of Moses and Joshua." (Selman)

ii. God kept the land empty for them during the exile. "A wonderful providence of God it was, that as the land kept her Sabbaths for those seventy years, so the country should be all that while kept empty, till the return of the natives." (Trapp)

d. **Priests, Levites, and the Nethinim:** These were three categories of workers at the temple, who had the work of restoring the temple and its worship in the days of Ezra.

- **Priests** were the descendents of Aaron who had the right to offer sacrifice and take care of the Holy Place in the temple.

- **Levites** were the much broader class of religious workers, who served in many ways: practical, artistic, and spiritual.

- **The Nethinim** were special servants given to the temple.

i. "The 'temple servants' were literally 'given ones.' They might consist of captives who had been spared but enslaved to temple service. Early Hebrew examples include the certain Midianite women (Num. 31:35, 47) or the people of Gibeon (Jos. 9:22-23), but

their organization as a class is credited to David (Ezr. 8:20)." (Payne)

2. (3-9) Leading post-exilic citizens of Jerusalem.

Now in Jerusalem the children of Judah dwelt, and some of the children of Benjamin, and of the children of Ephraim and Manasseh: Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the descendants of Perez, the son of Judah. Of the Shilonites: Asaiah the firstborn and his sons. Of the sons of Zerah:

Jeuel, and their brethren; six hundred and ninety.

Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah; Ibneiah the son of Jeroham; Elah the son of Uzzi, the son of Michri; Meshullam the son of Shephatiah, the son of Reuel, the son of Ibrijah; and their brethren, according to their generations; nine hundred and fifty-six. All these men *were* heads of a father's *house* in their fathers' houses.

a. **Now in Jerusalem the children of Judah**

dwelt: This begins a list (1Ch. 9:2-17) that is in some ways similar to a list in Nehemiah 11 and in some ways different. Biblical researchers debate if the lists are more similar or more

different, and the exact points of connection and difference can be difficult to assess.

B. Other post-exilic leaders in Jerusalem.

1. (10-13) Leaders among the priests.

Of the priests: Jedaiah, Jehoiarib, and Jachin; Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the officer over the house of God; Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah; Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; and their

brethren, heads of their fathers' *houses*; one thousand seven hundred and sixty. *They were* very able men for the work of the service of the house of God.

a. **They were very able men:** This same phrase is translated *mighty men of valor* in many other Old Testament passages (Jos. 1:14, Jdg. 6:12, 1Sa. 16:18, and many others). It shows that when it came to doing **the work of the service of the house of God**, it takes a man of strength and courage, the same qualities that are needed in a warrior.

i. "The phrase 'very able men' means 'might men of valour' and is so rendered in this historic connection in Nehemiah (11:14).

The description is usually employed with reference to military men, and that makes its use here the more arresting." (Morgan)

2. (14-16) Leaders among the Levites.

Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

3. (17-34) Levite gatekeepers and temple workers.

And the gatekeepers *were* Shallum, Akkub, Talmon, Ahiman, and their brethren. Shallum *was* the chief. Until then *they had been* gatekeepers for the camps of the children of Levi at the King's Gate on the east. Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, from his father's house, the Korahites, *were* in charge of the work of the service, gatekeepers of the tabernacle. Their fathers had been keepers of the entrance to the camp of the LORD. And Phinehas the son of Eleazar had been the officer over them in time past; the LORD *was* with him. Zechariah the son of Meshelemiah *was* keeper of the door of the tabernacle of meeting.

All those chosen as gatekeepers *were* two hundred and twelve. They were recorded by their genealogy, in their

villages. David and Samuel the seer had appointed them to their trusted office. So they and their children *were* in charge of the gates of the house of the LORD, the house of the tabernacle, by assignment. The gatekeepers were assigned to the four directions: the east, west, north, and south. And their

brethren in their villages *had* to come with them from time to time for seven days. For in this

trusted office *were* four chief gatekeepers; they were Levites. And they had charge over the chambers and treasuries of the house of God.

And they lodged *all* around the house of God because they *had* the responsibility, and they *were* in charge of opening *it* every morning. Now *some* of them were in charge of the serving vessels, for they brought them in and took them out by count. *Some* of them *were* appointed over the furnishings and over all the implements of the sanctuary, and over the fine flour and the wine and the oil and the incense and the spices. And *some* of the sons of the priests made the ointment of the spices. Mattithiah of the Levites, the firstborn of Shallum the Korahite, had the trusted office over the things that were baked in the pans. And some of their brethren of the sons of the Kohathites *were* in charge of preparing the showbread for every Sabbath. These are the singers, heads of the fathers' *houses* of the Levites, *who lodged* in the chambers, *and were free from other duties*; for they were employed in *that* work day and night. These heads of the fathers' *houses* of the Levites *were* heads throughout their generations. They dwelt at Jerusalem.

a. **And the gatekeepers were:** This describes the re-institution of the organization of the temple work and workers in the early days of the second temple. They were anxious to organize things in the same manner as King David did originally.

i. It also denotes that there was definite

organization and division of labor among the Levites. "When the morning broke, it called to duty first the porters who opened the House of God; and then, after due ablution, each band of white-robed Levites began its special service. There was no running to and fro in disorder, no intrusion on one another's office, no clashing in duty, no jealousy of each other's ministry. It was enough to know that each had been appointed to his task, and was asked to be faithful to it. The right ordering of the whole depended on the punctuality, fidelity, and conscientiousness of each." (Meyer)

ii. "Since both Meshelemiah and Zechariah served under David (1Ch. 26:8-11), this

'Tent of Meeting' would seem to refer to the curtained form of God's house erected prior to Solomon's permanent temple." (Payne)

b. Phinehas the son of Eleazar had been the officer over them in time past; the LORD was with him: The Chronicler

remembered the faithful work of Phinehas in the days of Moses (Num. 25:7-13), and linked his faithfulness to the work of the gatekeepers in the days of Ezra.

i. "The fact that *the LORD was with him* [Phinehas] indicates that the Lord was also with those gatekeepers of the Chronicler's day who followed in the same living tradition of divine service." (Selman)

4. (35-44) The ancestors and descendents of King Saul.

Jeiel the father of Gibeon, whose wife's name *was* Maacah, dwelt at Gibeon. His firstborn son *was* Abdon, then Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth. And Mikloth begot Shimeam. They also dwelt

alongside their relatives in Jerusalem, with their brethren. Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal.

The son of Jonathan *was* Merib-Baal, and Merib-Baal begot Micah. The sons of Micah *were* Pithon, Melech, Tahrea, *and Ahaz*. And Ahaz begot Jarah; Jarah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza; Moza begot Binea, Rephaiah his son, Eleasah his son, and Azel his son. And Azel had six sons whose names *were* these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these *were* the sons of Azel.

a. Kish begot Saul, and Saul begot

Jonathan: For emphasis, some of the genealogy of the line of Saul (both before him and after him) is listed. This was to emphasize the fact that God did not wipe out the line of Saul, and that his descendants lived to the days of Ezra and the return from exile.

i. "Since the genealogy continues for twelve generations after Saul, the fact that his dynasty crashed and his kingship was transferred to David did not remove his family's place in Israelite history. They too had lived in *Jerusalem* (1Ch. 9:38), and though we do not know whether this continued after the exile, even for them there were signs of hope." (Selman)

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2 The first to resettle on their property and in their cities were some Israelites, priests, Levites, and temple servants. **3** Some from the tribes of Judah, Benjamin, and Ephraim and Manasseh settled in Jerusalem.

4 The settlers included: Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, who was a descendant of Perez son of Judah. **5** From the Shilonites: Asaiah the firstborn and his sons.

6 From the descendants of Zerah: Jeuel.

Their relatives numbered 690.

7 From the descendants of Benjamin:

Sallu son of Meshullam, son of Hodaviah, son of Hassenuah;

8 Ibneiah son of Jeroham; Elah son of Uzzi, son of Mikri; and Meshullam son of Shephatiah, son of Reuel, son of Ibnijah.

9 Their relatives, listed in their genealogical records, numbered 956. All these men were leaders of their families.

10 From the priests:

Jedaiah; Jehoiarib; Jakin; **11** Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub the leader in God's temple; **12** Adaiah son of Jeroham, son of Pashhur, son of Malkijah; and Maasai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer.

13 Their relatives, who were leaders of their families, numbered 1,760. They were capable men who were assigned to carry out the various tasks of service in God's temple.

14 From the Levites:

Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah a descendant of Merari; **15** Bakbakkar; Heresh; Galal; Mattaniah son of Mika, son of Zikri, son of Asaph; **16** Obadiah son of Shemaiah, son of Galal, son of Jeduthun; and Berechiah son of Asa, son of Elkanah, who lived among the settlements of the Netophathites.

17 The gatekeepers were:

Shallum, Akkub, Talmon, Ahiman, and their brothers.

Shallum was the leader; **18** he serves to this day at the King's Gate on the east. These were the gatekeepers from the camp of the descendants of Levi.

19 Shallum son of Kore, son of Ebiasaph, son of Korah, and his relatives from his family (the Korahites) were assigned to guard the entrance to the sanctuary. Their ancestors had guarded the entrance to the LORD's dwelling place. **20**

Phinehas son of Eleazar had been their leader in earlier times, and the LORD was with him. **21**

Zechariah son of Meshelemiah was the guard at the entrance to the meeting tent.

22 All those selected to be gatekeepers at the entrances numbered 212. Their names were recorded in the genealogical records of their settlements. David and Samuel the prophet had appointed them to their positions.

23 They and their descendants were assigned to guard the gates of the LORD's sanctuary (that is, the tabernacle). **24**

The gatekeepers were posted on all four sides – east, west, north, and south. **25** Their relatives, who lived in their settlements, came from time to time and served with them for seven-day periods. **26**

The four head gatekeepers, who were Levites, were assigned to guard the storerooms and treasuries in God's sanctuary. **27** They would spend the night in their posts all around God's sanctuary, for they were assigned to guard it and would open it with the key every morning. **28**

Some of them were in charge of the articles used by those who served; they counted them when they brought them in and when they brought them out. **29** Some of them were in charge of the equipment and articles of the sanctuary, as well as the flour, wine, olive oil, incense, and spices. **30** (But some of the priests mixed the spices.) **31**

Mattithiah, a Levite, the firstborn son of Shallum the Korahite, was in charge of baking the bread for offerings. **32** Some of the Kohathites, their relatives, were in charge of preparing the bread that is displayed each Sabbath.

33 The musicians and Levite family leaders stayed in rooms at the sanctuary and were exempt from other duties, for day and night they had to carry out their assigned tasks. **34** These were the family leaders of the Levites, as listed in their genealogical records. They lived in Jerusalem.

35 Jeiel (the father of Gibeon) lived in Gibeon. His wife was Maacah. **36** His firstborn son was Abdon, followed by Zur, Kish, Baal, Ner, Nadab, **37** Gedor, Ahio, Zechariah, and

Mikloth. **38** Mikloth was the father of Shimeam. They also lived near their relatives in Jerusalem.

39 Ner was the father of Kish, and Kish was the father of Saul. Saul was the father of Jonathan, Malki-Shua, Abinadab, and Eshbaal.

40 The son of Jonathan:

Meribbaal, who was the father of Micah.

41 The sons of Micah:

Pithon, Melech, Tahrea, and Ahaz.

42 Ahaz was the father of Jarah, and Jarah was the father of Alemeth, Azmaveth, and Zimri. Zimri was the father of Moza,

43 and Moza was the father of Binea. His son was Rephaiah, whose son was Eleasah, whose son was Azel.

44 Azel had six sons: Azrikam his firstborn, followed by Ishmael, Sheariah, Obadiah, and Hanan. These were the sons of Azel.

1 Now the Philistines fought against Israel. The Israelites fled before the Philistines and many of them fell dead on Mount Gilboa.

Guzik - 1 Chronicles 10:1-14

1 Chronicles 10 - The Death of Saul

"Having established Israel's historical setting and ethnic bounds in the preceding genealogies, the Chronicler now enters on his main subject, the history of the Hebrew kingdom, with its theological conclusions." (Payne)

A. The death of King Saul.

1. (1-2) The battle on Mount Gilboa.

Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa. Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons.

a. **Now the Philistines fought against**

Israel: The Philistines were an immigrant people from the military aristocracy of the island of Crete (Amo. 9:7). Small numbers of Philistines were in the land at the time of

Abraham; but they only came in force soon after Israel came to Canaan from Egypt. They were organized into five city-states.

Archaeologists tell us two other things about the Philistines: they were hard drinkers, and they were the first in the region to effectively use iron, and they made the most of it.

i. The Philistines were a sea-faring people, and traded with distant lands. Therefore they imported newer and better military technology from the Greeks and became a powerful enemy of the people of Israel. At that time, Israel could compete on more equal terms with Moab and Ammon, but Greek military equipment (helmets, shields, coats of mail, swords and spears) made the Philistines much more formidable opponents.

b. The men of Israel fled from before the

Philistines: The Philistines had attacked deep into Israeli territory (1Sa. 28:4), and Saul's army assembled and prepared for battle at Mount Gilboa (1Sa. 28:4). Because of his deep

rebellion against the LORD, Saul was not ready for battle:

When Saul saw the army of the

Philistines, he was afraid, and his heart

trembled greatly (1Sa. 28:5). It doesn't surprise us that with

such a leader the soldiers of Israel could not stand **before**

the Philistines.

i. "Wonder not that Saul fell by the hands of the Philistines, who were armed against him

by his own sin and by God's vengeance for it." (Poole)

c. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons:

Tragically, Saul's sons were affected in the judgment of God against their father Saul. The brave and worthy **Jonathan** died as he had lived - loyally fighting unto

the very end for his God, his country, and his father the king.

2. (3-6) Saul dies in battle.

The battle became fierce against Saul. The archers hit him, and he was wounded by the archers. Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it. And when his armorbearer saw that Saul was dead, he also fell on his sword and died.

So Saul and his three sons died, and all his house died together.

a. **The battle became fierce against Saul:** Saul, struck by many arrows and **wounded**, knew the battle was completely lost. He pled with his armorbearer to kill him, and when he would not, Saul killed himself (**Saul took a sword and fell on it**).

i. "The flower of his army lay strewn around him; the chivalry of Israel was quenched in rivers of blood. Then, leaving all others, the Philistines concentrated their attack on that lordly figure which towered amid the fugitives, the royal crown on the helmet, the royal bracelet flashing on his arm." (Meyer <Expanded/Meyer.htm>)

ii. In the way most people think of suicide, Saul's death was not suicide. Clarke explains well: "He was to all appearance mortally wounded, when he begged his armourbearer to extinguish the remaining spark of life . . . though this wound accelerated his death, yet it could not be properly the cause of it, as he was mortally wounded before, and did it on

the conviction that he could not survive." (Clarke on 1 Samuel)

iii. Taking the Bible's teaching on this point in its entirety, we can say that God does regard suicide as sin; it is the sin of self-murder. Yet, we are wrong if we regard it as the unforgivable sin, and anyone who does commit suicide has given in to the lies and deceptions of Satan, whose purpose is to kill and destroy (Joh. 10:10).

iv. "Suicide is always the ultimate action of cowardice. In the case of Saul, and in many similar cases, it is perfectly natural; but let it never be glorified as heroic. It is the last resort of the man who dare not stand up to life." (Morgan <Expanded/Morgan.htm>)

b. **So Saul and his three sons died, and all his house died together:** So was the tragic end of this first king of Israel, who started with great promise but ended his reign in disaster for himself, his sons, and his kingdom.

i. There were still some surviving members of Saul's family, yet "Every branch of his family that had followed him to the war was cut off; his *three sons* are mentioned as being the chief." (Clarke)

ii. "The Amalekite's story of Saul's death in 2 Samuel 1 is ignored, perhaps because its authenticity was doubted in ancient as well as in modern times." (Selman)

B. The aftermath of King Saul's death.

1. (7) Israel is defeated in battle.

And when all the men of Israel who *were* in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them.

a. **Saw that the men of Israel had fled and**

that Saul and his sons were dead: When the leader (King Saul) was struck, it spread panic among God's people. Jesus knew this same principle would be used against His own disciples: *Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep will be scattered.'"* (Mar. 14:27)

i. Saul's sin, hardened rebellion, and eventual ruin affected far more than himself and even his immediate family. It literally endangered the entire nation of Israel.

b. **They forsook the cities and fled; and the Philistines came and dwelt in them:** The victory of the Philistines was so complete that even those *on the other side of the Jordan* (1Sa.

31:7) fled in terror before the Philistines. With the Philistine army occupying territory *on the other side of the Jordan* they had cut Israel in half, drawing a line from west to east. The rest of the nation was ripe for total conquest by the Philistines.

2. (8-10) Saul is further disgraced after his death.

So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa. And they stripped him and took his head and his armor,

and sent word *throughout* the land of the Philistines to proclaim the news *in the temple* of their idols and among the people. Then they put his armor in the temple of their gods, and fastened his head in the temple of Dagon.

a. **To proclaim the news in the temple of their idols and among the people:** Saul's tragic death gave opportunity for the enemies of the LORD to disgrace His name. First, they gave the ultimate insult to Saul; in that culture, to have your dead body treated this way was considered a fate worse than death itself.

Second, Saul's death was used to glorify pagan gods and to mock the living God.

3. (11-12) The courage and faithfulness of the men of Jabesh Gilead.

And when all Jabesh Gilead heard all that the Philistines had done to Saul, all the valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days.

a. **And when all Jabesh Gilead:** These heroic men are recognized for their *gratitude*. Many years before, Saul delivered their city from the Ammonites (1Sa. 11:1-11), and they repay the kindness God showed them from the hand of Saul. Upon taking the throne, David rightly thanked these **valiant men** for their kindness to the memory of Saul, Jonathan, and Saul's other sons (2Sa. 2:4-7).

b. **All the valiant men arose:** In a time of disgrace, loss, and tragedy like this, God still has His **valiant men** to do His work. The men of Jabesh Gilead took down the bodies of Saul and his sons from their place of humiliation and gave them a proper burial.

i. God always has His **valiant men**. When one servant passes the scene, another arises to take his place. If Saul is gone, God raises up a David. If the army of Israel is utterly routed, God still has His **valiant men**. God's work is bigger than any man, or any group of people.

4. (13-14) The spiritual reason for the tragedy of King Saul. So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But *he* did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse.

a. **So Saul died for his unfaithfulness:** The story of King Saul is one of the great tragedies of the Bible. He was humble at his beginning, yet seeming to lack any genuine spiritual

connection with God, he was easily and quickly corrupted by pride and fear. Saul becomes a tragic example of wasted potential.

i. "Saul was a man than whom no other had greater opportunities, but his failure was disastrous. Of good standing in the nation, distinctly called and commissioned by God, honored with the friendship of Samuel, surrounded by a band of men whose hearts God had touched, everything was in his favor. From the beginning he failed; step by step he declined in conduct and character, until he went out." (Morgan)

b. **But he did not inquire of the LORD:** Saul did not have a genuine connection with God and did not seek God for the difficulties of his life.

He **consulted a medium for guidance**, but not the LORD God.

i. "When a human being is called of God to service, there is always given to an one the guidance of God, in direct spiritual communication. If there be disobedience, this guidance is necessarily withdrawn.

Then, the forsaken man or woman, craving for supernatural aid, turns to sorcery, witchcraft, spiritism; and the issue is always destructive." (Morgan)

ii. It does say in 1Sa. 28:6 that Saul did inquire of the LORD. "Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all; as they are said *not to eat the Lord's supper*, 1Co.

11:20, who did eat it in a sinful and irregular manner."
(Poole)

c. And turned the kingdom over to David

the son of Jesse: In 1Sa. 13:14 God promised to take the kingdom from Saul and give it to *a man after His own heart*. This took many years to become a fact, but at the death of Saul, David became king over Israel.

i. "Upon the whole subject of responsible service, the story of Saul throws the light of the most solemn warning."
(Morgan)

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2 The Philistines stayed right on the heels of Saul and his sons. They struck down Saul's sons Jonathan, Abinadab, and Malki-Shua. **3** The battle was thick around Saul; the archers spotted him and wounded him. **4** Saul told his armor bearer, "Draw your sword and stab me with it. Otherwise these uncircumcised people will come and torture me." But his armor bearer refused to do it, because he was very afraid. So Saul took the sword and fell on it. **5**

When his armor bearer saw that Saul was dead, he also fell on his sword and died. **6** So Saul and his three sons died; his whole household died together. **7** When all the Israelites who were in the valley saw that the army had fled and that Saul and his sons were dead, they abandoned their cities and fled. The Philistines came and occupied them.

8 The next day, when the Philistines came to strip loot from the corpses, they discovered Saul and his sons lying dead on Mount Gilboa. **9** They stripped his corpse, and then carried off his head and his armor. They sent messengers throughout the land of the Philistines proclaiming the news to their idols and their people. **10**

They placed his armor in the temple of their gods and hung his head in the temple of Dagon. **11** When all the residents of Jabesh Gilead heard about everything the Philistines had done to Saul, **12** all the warriors went and recovered the

bodies of Saul and his sons and brought them to Jabesh. They buried their remains under the oak tree in Jabesh and fasted for seven days.

13 So Saul died because he was unfaithful to the LORD and did not obey the LORD's instructions; he even tried to conjure up underworld spirits. **14** He did not seek the LORD's guidance, so the LORD killed him and transferred the kingdom to David son of Jesse.

1 All Israel joined David at Hebron and said, "Look, we are your very flesh and blood!

Guzik - 1 Chronicles 11:1-47

1 Chronicles 11 - David's Reign and Mighty Men

A. David becomes king over Israel.

1. (1-3) The elders declare David king at Hebron.

Then all Israel came together to David at Hebron, saying, "Indeed we *are* your bone and your flesh.

Also, in time past, even when Saul was king, you *were* the one who led Israel out and brought them in; and the LORD your God said to you, 'You shall shepherd My people Israel, and be

ruler over My people Israel.'" Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the LORD. Then they anointed David king over Israel, according to the word of the LORD by Samuel.

a. **Then all Israel came together to David:** Prior to this, only one of the tribes of Israel recognized David as king. The other tribes recognized the pretend king Ishbosheth, a son of Saul. Ishbosheth was murdered is recorded in 2 Samuel 4 - so now the tribes turned to David.

i. "It is significant that the chronicler makes no reference to the seven years in which

David reigned over Judah. He begins with the crowning at Hebron, when all Israel acknowledged his kingship." (Morgan)

ii. This was actually David's third anointing.

The first was before his family and Samuel when David was very young (1Sa. 16:1-13).

The second was an anointing and recognition by the tribe of Judah after the death of Saul (2Sa. 2:4). This third anointing was after the defeat of Ishbosheth, a son of Saul who claimed the right to the throne.

iii. It is sad that the tribes only turned to David when their previous choice (Ishbosheth, a son of Saul) was taken away. On the same principle, it's sad when Christians only really recognized Jesus as king when other choices crumble. We should choose Jesus outright, not just when other options fail.

b. **We are your bone and your flesh:** The elders of Israel received David's leadership because he was an Israelite himself. This was significant because for a period of time David lived as a Philistine among the Philistines. The elders of Israel put that away and embrace David as one of their own.

c. **You were the one who led Israel out and brought them in:** The elders of Israel received David's leadership because he already had displayed his ability to lead.

d. **The LORD said to you, "You shall shepherd My people Israel, and be ruler over Israel"** : The elders of Israel received David's leadership because it was evident God called him to lead.

i. These three characteristics should mark anyone who leads God's people.

- A leader must belong to God's people in heritage and heart.

- A leader must demonstrate capability to lead.

· A leader must have an evident call from God.

ii. The elders of Israel received David's leadership when they saw these things in David. When we see these same things in leaders we should also receive their leadership.

iii. "The image of the shepherd, who in ancient times was normally an employee or a dependant, also confirms that David as king was answerable to Yahweh for his flock." (Selman)

e. According to the word of the LORD by

Samuel: This was prophesied by Samuel in passages like 1Sa. 13:14 and 16:11-13.

2. (4-9) David takes control of Jerusalem, making it his capital city.

And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites *were*, the inhabitants of the land. Then the inhabitants of Jebus said to David, "You shall not come in here!" Nevertheless David took the stronghold of Zion (that is, the City of David). Now David said, "Whoever attacks the Jebusites first shall be chief and captain." And Joab the son of Zeruiah went up first, and became chief. Then David dwelt in the stronghold; therefore they called it the City of David. And he built the city around it, from the Millo to the surrounding area. Joab repaired the rest of the city. Then David went on and became great, and the LORD of hosts *was* with him.

a. David and all Israel went to Jerusalem,

which is Jebus: To this point Jerusalem was a small Canaanite city in the center of Israel.

Some 400 years after God commanded Israel to take the whole land, this city was still in Canaanite hands.

b. **You shall not come in here:** Because of its location, Jerusalem was an easily defended city.

This made the Jebusites overconfident and quick to mock David and his troops.

Nevertheless David took the stronghold of

Zion: Despite the difficulty, David and his men took the city.

i. At this time **Joab the son of Zeruiah**

was captain of David's armies, yet David said that whoever led the charge into Jerusalem's

walls **shall be chief and captain.** It may be that David hoped that someone would

replace Joab, but the stubborn Joab

successfully first broke into Jerusalem and

retained his position.

c. **David dwelt in the stronghold:** Jerusalem became the capital city of David's kingdom. It was a good choice because:

- It has no prior tribal association and was therefore good for a unified Israel.

- The geography of the city made it easy to defend against a hostile army.

d. **So David went on and became great:**

David knew greatness, but he was by no means

an "overnight success." David was long prepared for the greatness he later enjoyed,

and he came to the place of greatness because

the LORD of hosts was with him.

i. In God's plan there is almost always a

hidden price of greatness. Often those who

become great among God's people

experience much pain and difficulty in God's training process.

B. David's mighty men.

1. (10) David needed these faithful men for his success.

Now these *were* the heads of the mighty men whom David had, who strengthened themselves

with him in his kingdom, with all Israel, to make him king, according to the word of the LORD concerning Israel.

a. **Now these were the heads of the mighty men whom David had:** It's important to understand that David was nothing without his mighty men, and they were nothing without him. He was their leader, but a leader is nothing without followers - and David had **the mighty men** to follow him. These men didn't necessarily *start* as mighty men; many were some of the distressed, indebted, and discontent people who followed David at Adullam Cave (1Sa. 22:1-2).

2. (11-14) Two of David's mighty men.

And this *is* the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, chief of the captains; he had lifted up his spear against three hundred, killed *by him* at one time.

After him *was* Eleazar the son of Dodo, the Ahohite, who *was one* of the three mighty men.

He was with David at Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. And the people fled from the Philistines. But they stationed themselves in the middle of *that* field, defended it, and killed the Philistines. So the LORD brought about a great victory.

a. **Jashobeam the son of a Hachmonite, chief of the captains:** This man is also mentioned in 2Sa. 23:8 records a slightly different name for this man, and records that he killed 800 instead of **three hundred** here in 1 Chronicles. The difference is probably due to scribal error in copying.

i. The fact that **Jashobeam** was a **chief of the captains** shows that he was a leader among leaders. This means that

even leaders need leaders. Also, his victory alone was counted, showing that numbers are important, but they are not the only measure.

b. After him was Eleazar the son of Dodo, the Ahohite: This man led a singular battle against a far more numerous foe, so much so that his hand was stuck to his sword (2Sa. 23:10).

3. (15-19) David's mighty men and the mission of the water of Bethlehem.

Now three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines encamped in the Valley of Rephaim. David *was* then in the stronghold, and the garrison of the Philistines *was* then in Bethlehem. And David said with longing, "Oh, that someone would give me a drink of water from the well of Bethlehem, which is by the gate!" So the three broke through the camp of the Philistines, drew water from the well of Bethlehem that *was* by the gate, and took *it* and brought *it* to David. Nevertheless David would not drink it, but poured it out to the LORD.

And he said, "Far be it from me, O my God, that I should do this! Shall I drink the blood of these men *who have put* their lives *in jeopardy*? For at the risk of their lives they brought it." Therefore he would not drink it. These things were done by the three mighty men.

a. Into the cave of Adullam: David spent time in this cave when those who would

become his mighty men first came to him in

1Sa. 22:1-2. This passage describes something

that happened either during that time or a later time of battle against the Philistines when David went back to **the cave of Adullam**.

b. The garrison of the Philistines was then in Bethlehem: This shows how extensive the Philistines had

invaded Israel in the days of Saul.

c. **And David said with longing:** Hiding in Adullam Cave, David nostalgically remembered

the taste of the water from his boyhood village.

He probably longed for it all the more because it seemed that he couldn't have it.

i. We can be caught in the trap of these wistful longings. "Sometimes longings like his take possession of us. We desire to drink

again the waters of comparative innocence, of childlike trust and joy; to drink again of the fountains of human love; to have the bright, fresh rapture in God, and nature, and home. But it is a mistake to look back. Here and now, within us, Jesus is waiting to open the well of living water which springs up to eternal life, of which if we drink we never thirst." (Meyer)

ii. Instead, we should look to the Lord right now with confidence for the future instead of dreaming about the past. "Purity is better than innocence; the blessedness which comes through suffering is richer than the gladness of childhood; the peace of the heart is more than peace of circumstances." (Meyer)

d. **So the three broke through the camp of the Philistines:** In response to David's longing

- which wasn't a command or even a request, just a vocalized longing - three of David's mighty men decided to give him what he was

longing for. They had to break through the **garrison of the Philistines** to do it, and to bring the water all the way back to Adullam Cave. It was a dangerous and difficult mission, but the courage and persistence of the mighty men made it happen.

e. **Nevertheless David would not drink it,**

but poured it out to the LORD: David was so honored by the self-sacrifice of these three

mighty men he felt that the water was too good for him - and worthy to be **poured** out in sacrifice to the LORD. He believed that the great sacrifice of these men could only be honored by giving the water to the LORD.

i. "The point of David's pouring Bethlehem's precious *water* on the ground is threefold. It highlights a great act of Israelite bravery, it exalts David's ability to inspire extraordinary loyalty, and it was recognized as an act of worship." (Selman)

4. (20-25) Other accomplishments of David's mighty men.

Abishai the brother of Joab was chief of *another* three. He had lifted up his spear against three hundred *men*, killed *them*, and won a name among *these* three. Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the *first* three. Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day. And he killed an Egyptian, a man of *great* height, five cubits tall. In the Egyptian's hand *there was* a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. These *things* Benaiah the son of Jehoiada did, and won a name among three mighty men. Indeed he was more honored than

the thirty, but he did not attain to the *first* three.

And David appointed him over his guard.

a. **Abishai the brother of Joab:** This leader among David's mighty men was famous for his

battle against **three hundred men**. His

leadership is also recorded in passages like 1Sa.

26:6-9, 2Sa. 3:30 and 2Sa. 10:10-14.

b. **Benaiah the son of Jehoiada:** This leader among David's mighty men was famous for his battles against both men (**two lion-like heroes of Moab . . . an Egyptian, a spectacular man**) and beasts (**a lion in the midst of a pit on a snowy day**).

5. (26-47) The honor roll of David's mighty men.

Also the mighty warriors *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, Shammoth the Harorite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, Sibbechai the Hushathite, Ilai the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite, Hurai of the brooks of Gaash, Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaalbonite, the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite, Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, Hephher the Mecherathite, Ahijah the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Hagri, Zelek the Ammonite, Naharai the Berothite (the armorbearer of Joab the son of Zeruiah), Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad the son of Ahlai, Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him, Hanan the son of Maachah, Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, Jediahel the son of Shimri, and Joha his brother, the Tizite, Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite, Eliel, Obed, and Jaasiel the Mezobaite.

a. **Also the mighty warriors were:** These remarkable men were the foundation of the

greatness of David's reign. They did not come to David as great men but God used his leadership to transform them from men who were *in distress, in debt and discontented*, who met David back at Adullam Cave (1Sa. 22:1-2).

i. "More than all his victories against outside foes, the influence of his life and character on the men nearest to him testify to his essential greatness." (Morgan)

b. **Asahel the brother of Joab**: As recorded in 2Sa. 2:18-23, Asahel was tragically killed in battle by Abner, who was the commander of Ishbosheth's armies (this was the son of Saul

who tried to follow him on the throne of Israel).

c. **Uriah the Hittite**: He is notable among the mighty men because he was the husband of Bathsheba. When David heard of Bathsheba's relation to **Uriah** and **Eliam** and **Ahithophel** (2Sa. 3:11) he should have put away every idea of adultery.

i. The list of David's mighty men recorded in 2 Samuel 23 ends with the mention of **Uriah**

the Hittite. This list adds a few more

names. "But here some others are added to the number, because though they were not

of the thirty, yet they were men of great valour and renown amongst David's

commanders." (Poole)

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2 In the past, even when Saul was king, you were Israel's commanding general. The LORD your God said to you, 'You will shepherd my people Israel; you will rule over my people Israel.'" **3** When all the leaders of Israel came to the king at Hebron, David made an agreement with them in Hebron before the LORD. They anointed David king over Israel, just as the LORD had announced through Samuel.

4 David and the whole Israelite army advanced to Jerusalem (that is, Jebus). (The Jebusites, the land's original inhabitants, lived there.) **5** The residents of Jebus said to David, "You cannot invade this place!" But David captured the fortress of Zion (that is, the City of David). **6**

David said, "Whoever attacks the Jebusites first will become commanding general!" So Joab son of Zeruiah attacked first and became commander. **7** David lived in the fortress; for this reason it is called the City of David. **8** He built up the city around it, from the terrace to the surrounding walls; Joab restored the rest of the city. **9**

David's power steadily grew, for the LORD who commands armies was with him.

10 These were the leaders of David's warriors who helped establish and stabilize his rule over all Israel, in accordance with the LORD's word. **11** This is the list of David's warriors: Jashobeam, a Hacmonite, was head of the officers. He killed three hundred men with his spear in a single battle.

12 Next in command was Eleazar son of Dodo the Ahohite. He was one of the three elite warriors. **13** He was with David in Pas Dammim when the Philistines assembled there for battle. In an area of the field that was full of barley, the army retreated before the Philistines, **14** but then they made a stand in the middle of that area. They defended it and defeated the Philistines; the LORD gave them a great victory.

15 Three of the thirty leaders went down to David at the rocky cliff at the cave of Adullam, while a Philistine force was camped in the Valley of Rephaim. **16** David was in the stronghold at the time, while a Philistine garrison was in Bethlehem. **17** David was thirsty and said, "How I wish someone would give me some water to drink from the cistern in Bethlehem near the city gate!" **18** So the three elite warriors broke through the Philistine forces and drew some water from the cistern in Bethlehem near the city gate.

They carried it back to David, but David refused to drink it. He poured it out as a drink offering to the LORD

19 and said, “God forbid that I should do this! Should I drink the blood of these men who risked their lives?”

Because they risked their lives to bring it to him, he refused to drink it. Such were the exploits of the three elite warriors.

20 Abishai the brother of Joab was head of the three elite warriors. He killed three hundred men with his spear and gained fame along with the three elite warriors. **21**

From the three he was given double honor and he became their officer, even though he was not one of them.

22 Benaiah son of Jehoiada was a brave warrior from Kabzeel who performed great exploits. He struck down the two sons of Ariel of Moab; he also went down and killed a lion inside a cistern on a snowy day. **23** He even killed an Egyptian who was seven and a half feet tall. The Egyptian had a spear as big as the crossbeam of a weaver’s loom; Benaiah attacked him with a club. He grabbed the spear out of the Egyptian’s hand and killed him with his own spear. **24** Such were the exploits of Benaiah son of Jehoiada, who gained fame along with the three elite warriors. **25** He received honor from the thirty warriors, though he was not one of the three elite warriors. David put him in charge of his bodyguard.

26 The mighty warriors were:

Asahel the brother of Joab,

Elhanan son of Dodo, from Bethlehem,

27 Shammoth the Harorite,

Helez the Pelonite,

28 Ira son of Ikesh the Tekoite,

Abiezer the Anathothite,

29 Sibbekai the Hushathite,

Ilai the Ahohite,

30 Maharai the Netophathite,

Heled son of Baanah the Netophathite,

31 Ithai son of Ribai from Gibeah in Benjaminite territory,

Benaiah the Pirathonite,
32 Hurai from the valleys of Gaash,
Abiel the Arbathite,
33 Azmaveth the Baharumite,
Elijahba the Shaalbonite,
34 the sons of Hashem the Gizonite,
Jonathan son of Shageh the Hararite,
35 Ahiam son of Sakar the Hararite,
Eliphai son of Ur,
36 Hephher the Mekerathite,
Ahijah the Pelonite,
37 Hezro the Carmelite,
Naarai son of Ezbai,
38 Joel the brother of Nathan,
Mibhar son of Hagri,
39 Zelek the Ammonite,
Naharai the Beerothite, the armor-bearer of Joab son of
Zeruiah,
40 Ira the Ithrite,
Gareb the Ithrite,
41 Uriah the Hittite,
Zabad son of Achli,
42 Adina son of Shiza the Reubenite, leader of the
Reubenites and the thirty warriors with him,
43 Hanan son of Maacah,
Joshaphat the Mithnite,
44 Uzzia the Ashterathite,
Shama and Jeiel, the sons of Hotham the Aroerite, **45** Jediahel
son of Shimri,
and Joha his brother, the Tizite,
46 Eliel the Mahavite,
and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah
the Moabite,
47 Eliel,
and Obed,
and Jaasiel the Mezobaite.

1 These were the men who joined David in Ziklag, when he was banished from the presence of Saul son of Kish.

(They were among the warriors who assisted him in battle.

Guzik - 1 Chronicles 12:1-40

1 Chronicles 12 - David's Army

"Every word of this chapter carries the mind on to great David's greater Son, and the men He gathers about Him."

(G. Campbell Morgan) A. The devotion of David's army.

1. (1-2) Even the Benjaminites, the tribal relatives of Saul, come to David.

Now these *were* the men who came to David at Ziklag while he was still a fugitive from Saul the son of Kish; and they *were* among the mighty men, helpers in the war, armed with bows, using both the right hand and the left in *hurling* stones and *shooting* arrows with the bow. *They were* of Benjamin, Saul's brethren.

a. **Now these were the men who came to**

David at Ziklag: David's time in Ziklag is described in 1 Samuel 27 and 30. This was a

time when David lived in the territory of the

Philistines to escape the murderous pursuit of King Saul.

b. **They were among the mighty men,**

helpers in the war, armed with bows,

using both the right hand and the left: During David's time in Ziklag, certain mighty

warriors came and expressed their allegiance to David and his cause. This was especially

remarkable because they **were of Benjamin,**

Saul's brethren and therefore had much to gain from Saul's continued reign. They chose

David over Saul because they knew that God was with David.

i. Jdg. 3:15 and 20:16 make special notice

of *left handed* warriors; how much more if the soldiers can use **both the right hand**

and the left!

2. (3-15) David's diverse army.

The chief *was* Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet the sons of Azmaveth; Berachah, and Jehu the Anathothite; Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite; Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite; Elkanah, Jisshiah, Azarel, Joezer, and Jashobeam, the Korahites; and Joelah and Zebadiah the sons of Jeroham of Gedor. *Some* Gadites joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces *were like* the faces of lions, and *were* as swift as gazelles on the mountains: Ezer the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth, and Machbanai the eleventh. These *were* from the sons of Gad, captains of the army; the least was over a hundred, and the greatest was over a thousand. These *are* the ones who crossed the Jordan in the first month, when it had overflowed all its banks; and they put to flight all *those* in the valleys, to the east and to the west.

a. **A mighty man among the thirty, and**

over the thirty: As mentioned in the previous chapter, David's army seemed to be organized in groups of **thirty** or the leaders of **thirty**. In the same way, a Roman centurion was supposedly a leader of one hundred soldiers.

i. "Certainly 'Thirty' is not to be understood in precise numerical terms, as the lists demonstrate, and either is a rather elastic number, or refers to a special kind of

military leader. The word 'Thirty' may in fact mean an officer of some kind, either an 'officer of the third rank' or a member of a special three-man squad directly answerable to the king." (Selman)

b. Mighty men of valor, men trained for battle, who could handle shield and spear, whose faces were like the faces of lions, and were as swift as gazelles on the mountains: These Gadites were impressive soldiers.

- **Mighty men of valor:** They were men of courage and of a warrior spirit.

- **Men trained for battle:** They were men who patiently received the training they needed to be mighty warriors.

- **Who could handle shield and spear:** They were men who were skilled in the use of their essential weapons (both defensive and offensive), with skill gained from their training.

- **Whose faces were like the faces of lions:** They had the calm demeanor of men who were confident in God; they had the countenance of fierce and calm warriors.

"Undaunted, fierce, and terrible to their enemies. They durst look death itself in the face upon great adventures in the field." (Trapp)

- **And were as swift as gazelles on the mountains:** They were mobile, active men, ready to fight wherever they were needed.

i. "The grace God can make us like them. The grace of God can make us brave as lions, so that, wherever we are, we can hold our own, or rather can hold our Lord's truth, and never blush nor be ashamed to speak a

good word for him at all times. He can make us quick and active too, so that we shall be like the roes upon the mountains." (Spurgeon)

c. These are the ones who crossed the Jordan in the first month, when it had

overflowed all its banks: As an example of the might of these men, the Chronicler records an instance when these brave warriors crossed the Jordan at a dangerous time (Jos. 3:15 and 4:18).

i. Adam Clarke on the first month:

"Perhaps this was the month Nisan, which answers to a part of our *March* and *April*. This was probably before the snows on the mountains were melted, just as Jordan began to overflow its banks, it made their attempt more hazardous, and afforded additional proof of their heroism."

ii. "These Gadites likewise furnish us with a noble example of strong devotion. When the eleven men determined to join David, they were living the other side of a deep river, which at that season of the year had overflowed its banks, so that it was extremely deep and broad. But they were not to be kept from joining David, when he wanted them, by the river. They swam through the river that they might come to David." (Spurgeon)

3. (16-22) David receives loyal soldiers at Ziklag.

Then some of the sons of Benjamin and Judah came to David at the stronghold. And David went out to meet them, and answered and said to them, "If you have come peaceably to me to help me, my heart will be united with you; but if to betray me to my

enemies, since *there is* no wrong in my hands, may the God of our fathers look and bring judgment." Then the Spirit came upon Amasai, chief of the captains, *and he said:*

"We are yours, O David; we are on your side, O son of Jesse! Peace, peace to you, and peace to your helpers! For your God helps you." So David received them, and made them captains of the troop. And *some* from Manasseh defected to David when he was going with the Philistines to battle against Saul; but they did not help them, for the lords of the Philistines sent him away by agreement, saying, "He may defect to his master Saul *and endanger* our heads." When he went to Ziklag, those of Manasseh who defected to him were Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu, and Zillethai, captains of the thousands who *were* from Manasseh. And they helped David against the bands *of raiders*, for they *were* all mighty men of valor, and they were captains in the army. For at *that* time they came to David day by day to help him, until *it was* a great army, like the army of God.

a. **And David went out to meet them:** This shows both David's large heart and his trust in God. He received these soldiers whom he had some reason to suspect. In his words to the

sons of Benjamin, he appealed to God for wisdom and righteousness.

b. **Then the Spirit came upon Amasai:**

Literally, this "The Spirit clothed Amasai." This Old Testament phrase is only used Jdg. 6:34

and 2Ch. 34:20, but it may have been in the

mind of Jesus when He promised that His

followers would be *clothed with power from on high* (Luk. 24:49).

i. " *Amasai* might be identified with Amasa, Absalom's army commander who was later

reinstated by David (2Sa. 19:13)." (Selman) c. **For your God helps you:** Whatever the **sons of Benjamin** knew

about David, they knew that God helped David. This made them want to follow him.

i. "We have observed God's singular and gracious care of thee, and kindness to thee, and if we should oppose thee, we should be fighters against God and his word and providence." (Poole)

d. **The lords of the Philistines sent him away by agreement:** During his time in

Ziklag, David attempted to fight with the Philistines against Saul and the army of Israel.

The Philistine lords, fearing that David planned to **defect to his master Saul**, refused to allow David and his mighty men to fight in the battle (1 Samuel 27).

e. **Until it was a great army, like the army of God:** Under the hand of God and His servant David, these mighty men - who began as disaffected people with no where else to go

(1Sa. 22:1-2) - developed into an amazing force. David and his mighty men needed each other and were each nothing without the other.

B. The royal army at Hebron.

1. (23-37) The army of the tribes of Israel.

Now these *were* the numbers of the divisions *that were* equipped for war, *and* came to David at Hebron to turn *over* the kingdom of Saul to him, according to the word of the LORD: of the sons of Judah bearing shield and spear, six thousand eight hundred armed for war; of the sons of Simeon, mighty men of valor fit for war, seven thousand one hundred; of the sons of Levi four thousand six hundred; Jehoiada, the leader of the Aaronites, and with him three thousand seven hundred; Zadok, a young man, a valiant warrior, and from his father's house twenty-two captains; of the sons of Benjamin, relatives of Saul, three thousand (until then the greatest part of them had remained loyal to the house of Saul); of the sons of Ephraim twenty thousand

eight hundred, mighty men of valor, famous men throughout their father's house; of the half-tribe of Manasseh eighteen thousand, who were designated by name to come and make David king; of the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command; of Zebulun there were fifty thousand who went out to battle, expert in war with all weapons of war, stouthearted men who could keep ranks; of Naphtali one thousand captains, and with them thirty-seven thousand with shield and spear; of the Danites who could keep battle formation, twenty-eight thousand six hundred; of Asher, those who could go out to war, able to keep battle formation, forty thousand; of the Reubenites and the Gadites and the half-tribe of Manasseh, from the other side of the Jordan, one hundred and twenty thousand armed for battle with every *kind* of weapon of war.

a. Of the sons of Levi four thousand six

hundred: Some think that the Levites were prohibited from going to war, but this is not specifically stated. Num. 1:47-53 says that in that census they were not to be *counted* among the other tribes when the men ready for war were numbered, but it does not say that they could never fight for Israel.

i. "The Levites were never prohibited from engaging in the military activity, despite their religious duties." (Selman)

b. The sons of Issachar who had

understanding of the times, to know what

Israel ought to do: Some ancient traditions attribute this **understanding of the times** to skill in astrology, yet there is no foundation for this speculation. Instead, we should

simply see that these **sons of Issachar** were men who supported King Saul *up until the right time*, and *at the right time* gave their support to David.

i. "And particularly they showed this point of their wisdom at this time; for as they had adhered to Saul whilst he lived, as knowing the time was not yet come for David to take possession of the kingdom." (Poole)

ii. "Such as well knew what was to be done, and when to do it, by a singular sagacity, gotten by long experience, rather than by skill astrology." (Trapp)

c. **Stouthearted men who could keep**

ranks: The idea behind the word

stouthearted is that these were men of a single or whole heart in their devotion to King David. This is reflected in several other

translations:

- *They were not of double heart* (KJV)
- *To help David with undivided loyalty* (NIV)
- *Helped David with an undivided heart* (NASB)
- *Completely loyal to David* (NLT)

i. "We read in verse 33 of Zebulun, whose warriors were not of a double heart; the

margin says that they were 'without a heart and a heart.' The double-minded man is unstable in all his ways; he is not to be relied upon in his loyalty or service to his king." (Meyer)

ii. Because they were completely committed to their king, they could also **keep ranks** - that is, they stayed tight in their formations even under the heat of battle. Their single devotion to their king made them able to stay together as a single unit.

iii. "Too many like to break the ranks, and do God's work independently. Fifty men who act together will do greater execution than five hundred acting apart. . . . Unity is strength; and in their efforts to overthrow the kingdom of Satan it is most essential that the soldiers of Christ move in rank and keep step." (Meyer)

2. (38-40) Their great support of Israel's great king All these men of war, who could keep ranks, came to Hebron with a loyal heart, to make David king over all Israel; and all the rest of Israel *were* of one mind to make David king. And they were there with David three days, eating and drinking, for their brethren had prepared for them.

Moreover those who were near to them, from as

far away as Issachar and Zebulun and Naphtali, were bringing food on donkeys and camels, on mules and oxen; provisions of flour and cakes of figs and cakes of raisins, wine and oil and oxen and sheep abundantly, for *there was* joy in Israel.

a. **To make David king over Israel:** This celebration came late (some seven years after the death of Saul), but it did come. The people of God together recognized David as their king.

Significantly, David would not force his reign upon the people; he waited until they were willing **to make David king over Israel.**

i. "From the whole it appears most evident that the great majority of the tribes of Israel wished to see the kingdom confirmed in the hands of David; nor was there ever in any country a man more worthy of the public choice." (Clarke)

b. **For there was joy in Israel:** Receiving their rightful and anointed king brought joy to Israel.

i. "The paragraph as a whole, however, shows that the people of God are the real heroes of the chapter. Those Israelites exemplify the principle that when God's people become committed to one another in obedience service to God's chosen king, they find both unity and joy." (Selman)

ii. "The enthroning of David was the uniting of the kingdom. Herein is the secret of the unity of the Church. We shall never secure it by endeavouring to bring about an unity in thought, or act, or organization. It is as each individual heart enthrones the Saviour that each will become one with all kindred souls in the everlasting kingdom." (Meyer)

© 2006 David Guzik - No distribution beyond personal use without permission **2** They were armed with bows and could

shoot arrows or sling stones right or left-handed. They were fellow tribesmen of Saul from Benjamin.) These were: **3** Ahiezer, the leader, and Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet, the sons of Azmaveth; Berachah, Jehu the Anathothite,

4 Ishmaiah the Gibeonite, one of the thirty warriors and their leader,

(12:5)

Jeremiah,

Jahaziel,

Johanan,

Jozabad the Gederathite, **5** (12:6) Eluzai, Jerimoth,

Bealiah,

Shemariah,

Shephatiah the Haruphite,

6 Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, who were Korahites,

7 and Joelah and Zebadiah, the sons of Jeroham from Gedor.

8 Some of the Gadites joined David at the stronghold in the desert. They were warriors who were trained for battle; they carried shields and spears. They were as fierce as lions and could run as quickly as gazelles across the hills. **9** Ezer was the leader, Obadiah the second in command, Eliab the third, **10** Mishmannah the fourth, Jeremiah the fifth, **11** Attai the sixth, Eliel the seventh, **12**

Johanan the eighth, Elzabad the ninth, **13** Jeremiah the tenth, and Machbannai the eleventh. **14** These Gadites were military leaders; the least led a hundred men, the greatest a thousand. **15** They crossed the Jordan River in the first month, when it was overflowing its banks, and routed those living in all the valleys to the east and west.

16 Some from Benjamin and Judah also came to David's stronghold. **17** David went out to meet them and said, "If you come to me in peace and want to help me, then I will make an alliance with you. But if you come to betray me to my enemies when I have not harmed you, may the God of

our ancestors take notice and judge!" **18** But a spirit empowered Amasai, the leader of the thirty warriors, and he said: "We are yours, O David!

We support you, O son of Jesse!

May you greatly prosper!

May those who help you prosper!

Indeed your God helps you!"

So David accepted them and made them leaders of raiding bands.

19 Some men from Manasseh joined David when he went with the Philistines to fight against Saul. (But in the end they did not help the Philistines because, after taking counsel, the Philistine lords sent David away, saying: "It would be disastrous for us if he deserts to his master Saul.")

20 When David went to Ziklag, the men of Manasseh who joined him were Adnach, Jozabad, Jediahel, Michael, Jozabad, Elihu, and Zillethai, leaders of a thousand soldiers each in the tribe of Manasseh. **21** They helped David fight against raiding bands, for all of them were warriors and leaders in the army. **22** Each day men came to help David until his army became very large.

23 The following is a record of the armed warriors who came with their leaders and joined David in Hebron in order to make David king in Saul's place, in accordance with the LORD's decree: **24** From Judah came 6,800 trained warriors carrying shields and spears.

25 From Simeon there were 7,100 warriors.

26 From Levi there were 4,600. **27** Jehoiada, the leader of Aaron's descendants, brought 3,700 men with him, **28** along with Zadok, a young warrior, and twenty-two leaders from his family.

29 From Benjamin, Saul's tribe, there were 3,000, most of whom, up to that time, had been loyal to Saul.

30 From Ephraim there were 20,800 warriors, who had brought fame to their families.

31 From the half tribe of Manasseh there were 18,000

who had been designated by name to come and make David king.

32 From Issachar there were 200 leaders and all their relatives at their command – they understood the times and knew what Israel should do.

33 From Zebulun there were 50,000 warriors who were prepared for battle, equipped with all kinds of weapons, and ready to give their undivided loyalty.

34 From Naphtali there were 1,000 officers, along with 37,000 men carrying shields and spears.

35 From Dan there were 28,600 men prepared for battle.

36 From Asher there were 40,000 warriors prepared for battle.

37 From the other side of the Jordan, from Reuben, Gad, and the half tribe of Manasseh, there were 120,000 men armed with all kinds of weapons.

38 All these men were warriors who were ready to march. They came to Hebron to make David king over all Israel by acclamation; all the rest of the Israelites also were in agreement that David should become king. **39**

They spent three days feasting there with David, for their relatives had given them provisions. **40** Also their neighbors, from as far away as Issachar, Zebulun, and Naphtali, were bringing food on donkeys, camels, mules, and oxen. There were large supplies of flour, fig cakes, raisins, wine, olive oil, beef, and lamb, for Israel was celebrating.

1 David consulted with his military officers, including those who led groups of a thousand and those who led groups of a hundred.

Guzik - 1 Chronicles 13:1-14

1 Chronicles 13 - King David Brings the Ark of the Covenant to Jerusalem

A. The attempt to bring the ark of the covenant to Jerusalem.

1. (1-4) The plan to bring the ark of the covenant to Jerusalem.

Then David consulted with the captains of

thousands and hundreds, *and* with every leader.

And David said to all the assembly of Israel, "If *it seems* good to you, and if it is of the LORD our God, let us send out to our brethren everywhere *who are* left in all the land of Israel, and with them to the priests and Levites *who are* in their cities *and* their common-lands, that they may gather together to us; and let us bring the ark of our God back to us, for we have not inquired at it since the days of Saul." Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.

a. David consulted with the captains of thousands and hundreds, and with every

leader: Notably, the text does not say that David consulted with the LORD. A group of godly men with good intention would soon

make a significant mistake because they took counsel with each other, but not with the LORD.

i. Payne on **to our brethren everywhere**

who are left: "Literally 'our brothers that are left.' This may reflect something of the seriousness of the third major Philistine

oppression against Israel, 1010-1003 B.C., which David had just broken (2Sa. 5:20, 25)."

b. Let us bring the ark of our God back to

us: This was the *ark of the covenant*, which God commanded Moses to make more than 400 years before David's time. It was a wood box (the word **ark** means "box" or "chest") completely covered with gold and with an ornate gold lid or top known as the *mercy seat*.

i. The **ark of our God** was 3 feet 9 inches long, 2 feet 3 inches wide and 2 feet 3 inches high. In it were the tablets of the law that Moses brought down from Mount Sinai, a jar of manna, and the Aaron's rod that

miraculously budded as a confirmation of his leadership.

ii. The **ark of our God** had come back from the land of the Philistines some 70 years before this (1Sa. 7:1). In those years it sat

at the house of Abinadab, but now David and the people wanted to bring it back to the center of the national consciousness.

c. **For the thing was right in the eyes of all the people:** The idea of bringing the ark of the covenant back to the center of Israel's consciousness was good; their method of

bringing it would soon be exposed as faulty.

i. It was good for both David and for the Israelites to have the ark in Jerusalem. "He knew that not he, but Jehovah, was their

true King. His own rule must depend upon the will and counsel of God. This it was not only necessary for him to know, the fact must be recognized by the people." (Morgan)

2. (5-8) The procession of the ark from Kirath Jearim.

So David gathered all Israel together, from Shihor in Egypt to as far as the entrance of Hamath, to bring the ark of God from Kirjath Jearim. And David and all Israel went up to Baalah, to Kirjath Jearim, which belonged to Judah, to bring up

from there the ark of God the LORD, who dwells *between* the cherubim, where *His* name is proclaimed. So they carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. Then David and all Israel played *music* before God with all *their* might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets.

a. **To bring up from there the ark of God the LORD, who dwells between the**

cherubim, where His name is proclaimed: The **ark of God** represented the immediate presence and glory of God in Israel. David considered it a high priority to bring the ark out of obscurity and back into prominence. David wanted Israel to be alive with a sense of the near presence and glory of God.

b. So they carried the ark of God on a new

cart: Transporting the ark on a cart was against God's specific command. The ark was designed to be carried (Exo. 25:12-15) and was only to be carried by Levites of the family of Koath (Num. 4:15).

i. "There it was expressly ordained that the Ark should be carried on the shoulders of the priests, because the cause of God must proceed through the world by the means of consecrated men, rather than by mechanical instrumentality." (Meyer)

ii. We can imagine what these men thought.

"Look - we have a **new cart** for the ark of God. God will be very pleased at our fancy **new cart**." They thought that a new technology or luxury could cover over their ignorant disobedience.

iii. "The long neglect of the Ark may have rendered these men unfamiliar with the very explicit commands concerning the method of its removal. Or they may have grown careless at to the importance of attending to such details." (Morgan)

iv. The Philistines transported the ark on a cart in 1Sa. 6:10-11. They got away with it because they were Philistines, but God expected more from His people. Israel was to take their example from God's Word, not from the innovations of the Philistines.

"Israel got into difficulties because they failed to recognize that worship of the true God meant they could no longer simply follow contemporary pagan practices." (Selman)

c. **Uzza and Ahio drove the new cart:** The meaning of the names of these sons of Abinadab paint a meaningful picture. **Uzza** means "strength" and **Ahio** means "friendly."

i. Much service for the LORD is like this - a new cart, a big production, with *strength* leading and *friendly* out front - yet all done without inquiring of God or looking to His will. Surely David prayed for God's blessing

on this big production, but he didn't inquire of God regarding the production itself. This was a good thing done the wrong way.

d. **Then David and all Israel played music**

before God: Judging from the importance of the occasion and all the instruments mentioned, this was quite a production. The atmosphere was joyful, exciting, and engaging. The problem was that none of it pleased God because it was all in disobedience to His word.

i. We are often tempted to judge a worship experience by how it makes *us* feel. But when we realize that worship is about

pleasing God, we are driven to His word so we can know how He wants to be worshipped.

ii. "If you read the story through, you will see that it appears to be an affair of singing, and harps, and psalteries, and timbrels, and cymbals, and trumpets, and of a new cart and cattle; that is about all there is in it.

There is not even a mention of humiliation of heart, or of solemn awe in the presence of that God of whom the ark was but the

outward symbol. I am afraid that this first attempt was too much after the will of the Flesh, and the energy of nature." (Spurgeon) B. The death of Uzza and its aftermath.

1. (9-11) Uzza touches the ark and is killed in judgment.

And when they came to Chidon's threshing floor, Uzza put out his hand to hold the ark, for the oxen stumbled. Then the anger of the LORD was aroused against Uzza, and He struck him because he put his hand to the ark; and he died there

before God. And David became angry because of the Lord's outbreak against Uzza; therefore that place is called Perez Uzza to this day.

a. **When they came to Chidon's threshing**

floor: At a **threshing floor** the whole stalks of wheat are gathered and the *chaff* is separated from the *wheat*. There was a lot of *chaff* in this production, and God would blow away the chaff at **Chidon's threshing floor**.

b. **Uzza put out his hand to hold the ark:** This was strictly forbidden. Regarding the transporting of the ark Num. 4:15 says, *they shall not touch any holy thing lest they die*. He did it because **the oxen stumbled** (perhaps seeing the grain on the threshing floor) and he feared that perhaps the ark might fall off the new cart and crash to the ground. He believed

that his hand on the ark was better than the ark on the ground.

i. Uzza made a decision in a moment to disregard God's command and do what seemed right to him. This shows us that even our decisions made in a moment matter before God.

c. **He struck him because he put his hand**

to the ark: God fulfilled the ominous promise of Num. 4:15 and **struck** Uzza. David wanted Israel to know the presence

of the LORD and God showed up at **Chidon's threshing floor** -

but not in the way anyone wanted.

i. The sin of Uzza was more than just a reflex action or instinct. God **struck** Uzza because his action was based upon critical errors in his thinking.

- Uzza erred in thinking it didn't matter who transported the ark.

- Uzza erred in thinking it didn't matter how the ark was transported.

- Uzza erred in thinking he knew all about the ark because it was in his father's house for so long (2Sa. 6:3)

- Uzza erred in thinking that God couldn't take care of the ark of Himself.

- Uzza erred in thinking that the ground of Chidon's threshing floor was less holy than his own hand.

ii. "He saw no difference between the ark and any other valuable article. His intention to help was right enough; but there was a profound insensibility to the awful sacredness of the ark, on which even its Levitical bearers were forbidden to lay hands." (Maclaren)

d. **David became angry because of the**

Lord's outbreak: David's anger was based in confusion. He couldn't understand why his good intentions weren't enough. God is concerned with both our intentions and our actions.

3. (12-14) David's fear and God's blessing on Obed-Edom's house.

David was afraid of God that day, saying, "How can I bring the ark of God to me?" So David would not move the ark with him into the City of David, but took it aside into the house of Obed-Edom the Gittite. The ark of God remained

with the family of Obed-Edom in his house three months. And the LORD blessed the house of Obed-Edom and all that he had.

a. **David was afraid of God that day:** He did not need to be afraid of God, but afraid of his own sin. There was no problem with God or with the ark itself (as the blessing on the house of **Obed-Edom** demonstrated). The problem was with the lack of knowledge and obedience on the part of David and those who helped him

plan the entrance of the ark into Jerusalem.

i. "If Chronicles' readers wanted Israel's former glories restored, they too must

reckon with a God whose dynamic holiness could not be contained within human limitations." (Selman)

b. **How can I bring the ark of God to me?**

David knew it was important to bring the **ark of God** into the center of Israel's life. He wanted all Israel to be excited about the presence and glory of God. Because of what happened to Uzza, David felt he couldn't do what God wanted him to do.

i. David's response in the following chapter shows that he found the answer to his question. He answered the question with the thought later expressed in Isa. 8:20: *To the law and to the testimony!* David found the answer in God's word.

ii. The whole account reinforces the principle that God is interested in the *process* as well as in the *outcome*. It would never do for David or Israel to have the attitude, "As long as we get the ark to Jerusalem, it doesn't matter how we do it." *How* they did it really did matter, and how we do things today (especially in serving God) also matters.

c. **Took it aside into the house of Obed-**

Edom: David did this in fulfillment of God's word. **Obed-Edom** was a Levite of the family of Koath (1Ch. 26:4). This

was the family within the tribe of Levi that God commanded to transport and take care of the ark (Num. 4:15).

d. And the LORD blessed the house of

Obed-Edom and all that he had: When

God's Word was obeyed and His holiness was respected blessing followed. God wanted the ark to be a blessing for Israel, not a curse. We might say that the curse didn't come from God's heart but from man's disobedience.

i. Selman believes that the name **Obed-**

Edom the Gittite means that he was from Gath, and the blessing on his house is

therefore an example of the undeserved blessing of God, with the Lord displaying His grace to both Obed-Edom and to David.

However, it seems better to take the observation of Adam Clarke: "That this man was only a sojourner at Gath, whence he was termed a Gittite, and that he was originally a *Levite*, is evident from 1Ch. 15:17-18."

© 2006 David Guzik - No distribution beyond personal use without permission **2** David said to the whole Israelite assembly, "If you so desire and the LORD our God approves, let's spread the word to our brothers who remain in all the regions of Israel, and to the priests and Levites in their cities, so they may join us. **3** Let's move the ark of our God back here, for we did not seek his will throughout Saul's reign." **4** The whole assembly agreed to do this, for the proposal seemed right to all the people. **5** So David assembled all Israel from the Shihor River in Egypt to Lebo Hamath, to bring the ark of God from Kiriath Jearim. **6** David and all Israel went up to Baalah (that is, Kiriath Jearim) in Judah to bring up from there the ark of God the LORD, who sits enthroned between the cherubim - the ark that is called by his name.

7 They transported the ark on a new cart from the house of Abinadab; Uzzah and Ahio were guiding the cart, **8** while David and all Israel were energetically celebrating before God, singing and playing various stringed instruments, tambourines, cymbals, and trumpets. **9** When they arrived at the threshing floor of Kidon, Uzzah reached out his hand to take hold of the ark, because the oxen stumbled. **10** The LORD was so furious with Uzzah, he killed him, because he reached out his hand and touched the ark. He died right there before God.

11 David was angry because the LORD attacked Uzzah; so he called that place Perez Uzzah, which remains its name to this very day. **12** David was afraid of God that day and said, "How will I ever be able to bring the ark of God up here?" **13** So David did not move the ark to the City of David; he left it in the house of Obed-Edom the Gittite. **14**

The ark of God remained in Obed-Edom's house for three months; the LORD blessed Obed-Edom's family and everything that belonged to him.

1 King Hiram of Tyre sent messengers to David, along with cedar logs, stonemasons, and carpenters to build a palace for him.

Guzik - 1 Chronicles 14:1-17

1 Chronicles 14 - David's Throne Is Secured At Jerusalem

A. David's home in Jerusalem.

1. (1-2) The royal palace of David.

Now Hiram king of Tyre sent messengers to

David, and cedar trees, with masons and

carpenters, to build him a house. So David knew that the LORD had established him as king over Israel, for his kingdom was highly exalted for the sake of His people Israel.

a. **To build him a house:** This shows David's influence and importance. Neighboring kings honor him with the finest craftsmen and wood

to build him a palace. This relationship with

Hiram king of Tyre also shows that David was more than a man of war. He knew how to build important political alliances.

b. **So David knew:** David knew two things that made his reign great. Every godly leader should know these two things well.

- **David knew that the LORD had established him as king over Israel:**

David knew that God called him and established him over Israel.

- **His kingdom was highly exalted for the sake of His people Israel:** David knew God wanted to use him as a channel to bless His people. It was not for David's sake that he was lifted up, but for the **sake of His people Israel.**

2. (3-7) The sons born to David in Jerusalem.

Then David took more wives in Jerusalem, and David begot more sons and daughters. And these are the names of his children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet.

a. **David took more wives:** This was in direct disobedience to Deu. 17:17: *Neither shall he multiply wives for himself, lest his heart turn away.* 2Sa. 5:13 tells us that David also took more *concubines* when he lived in Jerusalem.

i. Chronicles makes no mention of David's sin with Bathsheba, but after the murder of her husband she was one of the **more wives** that David added to his household in Jerusalem.

ii. "That David took 'more wives' was a historical fact but a moral failure, directly contrary to the law . . . This sin led to a whole series of disasters later on." (Payne) b. **David begot more sons and daughters:** Certainly David (and everyone

else) saw these many children as God's sign of blessing upon

David and his many wives. Yet most of the trouble to come in David's life comes from his relationship with women and from his children.

i. It is often true that the seeds to our future trouble are sown in times of great success and prosperity. In some ways, David handled trials better than success.

B. Victory over the Philistines.

1. (8-10) David seeks God in battle against the Philistines at the Valley of Rephaim.

Now when the Philistines heard that David had been anointed king over all Israel, all the Philistines went up to search for David. And David heard *of it* and went out against them. Then the Philistines went and made a raid on the Valley of Rephaim. And David inquired of God, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" And the LORD said to him, "Go up, for I will deliver them into your hand."

a. **All the Philistines went up to search for David:** David's success brought new challenges from the *outside*. As God worked mightily in David's life, the devil also got to work and brought opposition against David.

i. "The Valley of Rephaim lay southwest of Jerusalem and formed part of the boundary between Judah and Benjamin (Jos. 15:8). It may correspond to the 'Valley of Baca' (Psa. 84:6), due to the balsam trees that were there (1Ch. 14:14-15). These are named, literally, 'weepers' because of their drops of milky sap." (Payne)

b. **David inquired of God:** As David sought God and looked to Him for guidance he was blessed. God honored David's dependence on Him and gave him the promise of victory.

2. (11-12) David defeats the Philistines at Baal Perazim.

So they went up to Baal Perazim, and David defeated them there. Then David said, "God has broken through my enemies by my hand like a breakthrough of water." Therefore they called the name of that place Baal Perazim. And when they left their gods there, David gave a commandment, and they were burned with fire.

a. **God has broken through my enemies:** At the battle of **Baal Perazim** David defeated the Philistines with an overwhelming force, **like a breakthrough of water**.

i. "God's 'breakout' in judgment (1Ch. 13:9-12) now becomes a 'breakout' in blessing for Israel as well as for Obed-Edom's household." (Selman)

b. **They left their gods there:** The Philistines brought their idols to the battle, thinking they would help defeat the Israelites. Because David inquired of God and obeyed God, they burned the Philistine idols.

3. (13-17) David defeats the Philistines again.

Then the Philistines once again made a raid on the valley. Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, and come upon them in front of the mulberry trees. And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines." So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer. Then the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

a. **David inquired again of God:** After the first victory over the Philistines, David was wise enough to wait on the

LORD before the second battle. It is easy for many in the same situation to say, "I've fought this battle before. I know how to win. This will be easy." *David always triumphed when he sought and obeyed God.*

b. You shall not go up after them; circle

around them: God directed David differently in this battle. Even against the same enemy, not every battle is the same.

i. In his commentary on this account in 2

Samuel 5, Adam Clarke noted the

remarkable guidance of God in David's life

and asked a good question. "How is it that such supernatural directions and assistances

are not communicated now? Because they

are not asked for; and they are not asked

for because they are not expected; and they

are not expected because men have not

faith; and they have not faith because they

are under a refined spirit of atheism, and

have no spiritual intercourse with their

Maker." (Clarke)

c. God has gone out before you to strike

the camp of the Philistines: At the battle of this David waited for the LORD to **strike the camp** of the enemy first. The sign of God's work was **a sound of marching in the tops of the mulberry trees.**

i. "It was not merely a fitful breeze stealing through the leaves; it was not the going of

the wind; but of angel squadrons who were

proceeding against the enemies of

Israel." (Meyer)

ii. At the signal that the LORD was at work,

David and his troops rushed forward to

victory. This principle is true in our every-

day walk with God. When we sense that the

LORD is at work, we must **go out to battle**

(*advance quickly*, 2Sa. 5:24) and we will see a great victory won. "We must also, in the spiritual warfare, observe and obey the motions of the Spirit, when he setteth up his standard; for those are the sounds of God's goings, the footsteps of his anointed." (Trapp)

iii. There is something wonderful about the King James Version translation of this account in 2Sa. 5:24: *when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself*.

When you hear the work of God happening, *bestir thyself* - **go out to battle**. Spurgeon liked to point out that it said *bestir thyself* - often we think we must stir others up. That often just becomes hype and emotionalism. Instead, stir yourself.

iv. When we see the work of God happening around us, it is like the sound in the mulberry trees - the rustling sound should awaken us to prayer and devotion. A time of crisis or tragedy is also like the sound in the mulberry trees - the rustling sound should awaken us to confession and repentance.

"Now, what should I do? The first thing I will do is, I will bestir myself. But how shall I do it? Why, I will go home this day, and I will wrestle in prayer more earnestly than I have been wont to do that God will bless the minister, and multiply the church." (Spurgeon)

v. "Oh, believe in the co-operation of the Holy Spirit. Lonely missionary in some distant station of the foreign field, listen for the moving of the tops of the mulberry trees! God is stirring for thy succor." (Meyer) vi. "The precise species of the *balsam* trees is uncertain. Other possibilities

include the pear-tree (LXX), mulberry (AV), or aspen (REB, NEB)." (Selman)

d. So David did as God commanded him:

He did this by waiting for evidence of God's work and then giving himself completely to the battle. The victory that sprang from this obedience made David and Israel respected and feared among neighboring nations.

i. "Because he looked to the Lord for his strength and for his strategy, he was able to beat back to Philistine offenses, to secure the independence of God's people, and to terminate forever the threat of Philistine conquest and oppression." (Payne)

© 2006 David Guzik - No distribution beyond personal use without permission **2** David realized that the LORD had established him as king over Israel and that he had elevated his kingdom for the sake of his people Israel.

3 In Jerusalem David married more wives and fathered more sons and daughters. **4** These are the names of children born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, **5** Ibhar, Elishua, Elpelet, **6** Nogah, Nepheg, Japhia, **7** Elishama, Beeliada, and Eliphelet.

8 When the Philistines heard that David had been anointed king of all Israel, all the Philistines marched up to confront him. When David heard about it, he marched out against them. **9** Now the Philistines had come and raided the Valley of Rephaim. **10** David asked God, "Should I march up against the Philistines? Will you hand them over to me?" The LORD said to him, "March up! I will hand them over to you!"

11 So they marched against Baal Perazim and David defeated them there. David said, "Using me as his instrument, God has burst out against my enemies like water bursts out." So that place is called Baal Perazim. **12** The Philistines left their idols there, so David ordered that they be burned.

13 The Philistines again raided the valley. **14** So David again asked God what he should do. This time God told him, "Don't march up after them; circle around them and come against them in front of the trees. **15** When you hear the sound of marching in the tops of the trees, then attack. For at that moment the LORD is going before you to strike down the army of the Philistines." **16** David did just as God commanded him, and they struck down the Philistine army from Gibeon to Gezer.

17 So David became famous in all the lands; the LORD caused all the nations to fear him.

1 David constructed buildings in the City of David; he then prepared a place for the ark of God and pitched a tent for it.

Guzik - 1 Chronicles 15:1-29

1 Chronicles 15 - The Ark Is Brought to Jerusalem

A. The assembly of the priests and the Levites 1. (1-2) David's directions for bringing in the Ark.

David built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it. Then David said,

"No one may carry the ark of God but the Levites, for the LORD has chosen them to carry the ark of God and to minister before Him forever."

a. **David built houses for himself . . . he prepared a place for the ark of God, and**

pitched a tent for it: At this moment of great triumph - bringing the ark into Jerusalem - the Chronicler reminds us that David lived in a house (or several **houses**) and the ark of the covenant was in **a tent**.

i. Significantly, this **tent** David **prepared** for the ark of God was not the tabernacle itself.

The tabernacle of Moses was at Gibeon (1Ch. 16:39-40). There were several reasons to explain why David did not bring the tabernacle from Gibeon to Jerusalem:

- He may have believed if the tabernacle was there the people would be satisfied with that and they would lose the passion and vision for the temple God wanted built.
- It may be that the tabernacle was only moved when it was absolutely necessary - as when disaster came upon it at Shiloh or Nob.
- David simply focused on building the temple, not continuing the tabernacle

b. No one may carry the ark of God but the

Levites: This shows that David learned from his past mistake when Uzza was struck dead at the first attempt to bring the ark of the covenant into Jerusalem.

2. (3-10) A list of the priests and Levites who supervised the coming of the ark of the covenant into Jerusalem.

And David gathered all Israel together at Jerusalem, to bring up the ark of the LORD to its place, which he had prepared for it. Then David assembled the children of Aaron and the Levites: of the sons of Kohath, Uriel the chief, and one hundred and twenty of his brethren; of the sons of Merari, Asaiah the chief, and two hundred and twenty of his brethren; of the sons of Gershon, Joel the chief, and one hundred and thirty of his brethren; of the sons of Elizaphan, Shemaiah the chief, and two hundred of his brethren; of the sons of Hebron, Eliel the chief, and eighty of his brethren; of the sons of Uzziel, Amminadab the chief, and one hundred and twelve of his brethren.

a. "A major problem for many readers is the way that the narrative is interrupted by repetitious lists. For example, just at the moment when the ark is raised on to the Levites' shoulders, apparently unrelated lists of musicians and gatekeepers occur. . . . the lists actually have an important function in anticipating the next section of

narrative. The Levites who sanctified themselves are shown to have had a valid ancestry; this was a live issue in post-exilic Israel." (Selman) 3. (11-15) The ark is brought to Jerusalem in the right way.

And David called for Zadok and Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. He said to them, "You *are* the heads of the fathers' *houses* of the Levites; sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to *the place* I have prepared for it. For because you *did* not *do it* the first *time*, the LORD our God broke out against us, because we did not consult Him about the proper order."

So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word of the LORD.

a. **Sanctify yourselves, you and your brethren, that you may bring up the ark of the LORD God of Israel to the place I have**

prepared for it: This demonstrates David's commitment to bringing the ark of the covenant into Jerusalem in the *right* way. He had learned the lesson that the process also matters to God, not only the result.

i. It also demonstrates that David understood that it was not only a matter of doing the right things in the process, but in having **sanctified** men to carry the ark.

Ministry that pleases God is done the *right way*, by *sanctified men*, for the *right end result*.

ii. "Sanctification required separation from every form of 'uncleanness' (Lev. 16:19; 2Sa. 11:4), and in the Old Testament might include temporary abstinence from sexual intercourse (Exo. 19:15), dirty clothing (Exo.

19:14), or contact with corpses (Lev. 21:1-4), or more permanently for the priests, not marrying a divorcee, prostitute, or even a widow (Lev. 21:13-15)." (Selman)

b. For because you did not do it the first time, the LORD our God broke out against us, because we did not consult Him about the proper order:

1Ch. 13:1-4 makes it clear that David consulted with his leaders and with the people in a highly democratic way. What he did not do was **consult Him** [God] **about the proper order**.

B. The celebration at the bringing in of the ark of the covenant into Jerusalem.

1. (16-24) Names of the musicians at the ceremony.

Then David spoke to the leaders of the Levites to appoint their brethren *to be* the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy. So the Levites

appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of their brethren, the sons of Merari, Ethan the son of Kushaiah; and with them their brethren of the second *rank*: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers; the singers, Heman, Asaph, and Ethan, *were* to sound the cymbals of bronze; Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to Alamoth; Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azaziah, to direct with harps on the Sheminith; Chenaniah, leader of the Levites, was instructor *in charge of* the music, because he *was* skillful; Berechiah and Elkanah *were* doorkeepers for the ark; Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the

priests, were to blow the trumpets before the ark of God; and Obed-Edom and Jehiah, doorkeepers for the ark.

a. David spoke to the leaders of the Levites to appoint their brethren to be the singers:

King David knew a lot about music and singing, but he did not over-manage this ceremony. He delegated responsibility and

allowed **the leaders of the Levites to appoint their brethren to be the singers.**

i. **Chenaniah:** "This appears to have been the master singer; he gave the *key* and the *time*, for he presided in the *elevation*, probably meaning what is called *pitching the tune*, for *he was skilful* in music, and powerful in his voice, and well qualified to lead the band: he might have been *precentor*." (Clarke)

b. By raising the voice with resounding

joy: The several musical instruments mentioned were important, but not more important than these joyful voices. The singing was loud and joyful.

i. "The phrase 'according to *alamoth*' occurs also in the title to Psalm 46. Since the noun means 'maidens, virgins,' such as are

mentioned as beating tambourines in ceremonial processions of singers and other musicians (Psa. 68:25), it may indicate music produced in a soprano register." (Payne)

ii. "The phrase 'according to *sheminith*' occurs also in the titles to Psalms 6 and 12. The word is derived from the root for 'eight' and is usually thought to indicate music in a lower octave, in contrast to the preceding verse, though it might indicate an

instrument that had eight strings." (Payne) iii. **Berechia and Elkanah were**

doorkeepers for the ark: "They were appointed to keep the door of the tent, in

which the ark was to be put and kept, that no unallowed person might press in and touch it; and in like manner they were to attend upon the ark in the way, and to guard it from the press and touch of profane hands." (Poole)

2. (25-28) The ark comes into Jerusalem.

So David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the LORD from the house of Obed-Edom with joy. And so it was, when God helped the Levites who bore the ark of the covenant of the LORD, that they offered seven bulls and seven rams. David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master *with* the singers. David also wore a linen ephod. Thus all Israel brought up the ark of the covenant of the LORD with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.

a. **To bring up the ark of the covenant from the house of Obed-Edom to the City**

of David with joy: David was glad to know that the presence and glory of God could bring blessing instead of a curse. He was also glad to see that when they obeyed God they were blessed.

i. When the worship was in *the proper order* it was still filled **with joy** and gladness. It is a mistake to feel that "real" worship must be subdued or solemn or only in a minor key.

b. **God helped the Levites who bore the**

ark: It wasn't so much that the ark of the covenant was so heavy that they needed God's help to carry it. Rather, there

was considerable pressure and stress in bearing a burden that

had recently resulted in a sudden death. They needed God's help to deal with the spiritual pressure of this ministry.

c. **The offered seven bulls and seven rams:** David was careful to *not* neglect the institution of sacrifice in this second attempt to bring the ark of the covenant into Jerusalem.

i. 2Sa. 6:13 says that they sacrificed every six steps in the procession, "Because Uzzah perished when he had gone but six paces, say some. Every man that seeth another stricken, and himself spared, is to offer sacrifices, yea, to keep a passover for himself." (Trapp)

d. **David also wore a linen ephod:** It is a mistake to think that David was immodest. **As were all the Levites** indicates that David was dressed just like all the other priests and Levites in this procession.

e. **Thus all Israel brought up the ark of the covenant of the LORD with shouting:** This shows that David brought the ark to Jerusalem with a big production - bigger than the first

attempt. David was wise enough to know that the problem with the first attempt wasn't that it was a big production, but that it was a big production that came from man and not from God.

i. This is essentially the same account recorded in 2 Samuel 6, except in 2 Samuel the leadership of David is emphasized, and in 1 Chronicles 15 the participation and support of **all Israel** is emphasized. Both accounts are correct; David was the leader, but it wasn't a one-man show; **all Israel**

brought up the ark.

ii. "The primary change is that the homecoming of the ark . . . has become a corporate act of *all Israel* rather than an expression of David's personal faith." (Selman)

3. (29) David's wife Michal despises David.

And it happened, as the ark of the covenant of the LORD came to the City of David, that Michal, Saul's daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart.

a. **Michal, Saul's daughter, looked through a window and saw King David whirling and playing music:**

David didn't hold back anything in his own expression of worship. He didn't dance out of obligation but out of

heartfelt worship. He was glad to bring the **ark of the covenant of the LORD** into Jerusalem according to God's word.

i. This expression of David's heart showed that he had a genuine *emotional link* to God.

There are two great errors in this area - the error of making emotions the center of our Christian life and the error of an emotionally detached Christian life. In the Christian life emotions must not be manipulated and they must not be repressed.

ii. From our knowledge of ancient and modern culture we can surmise that David's dance wasn't a solo performance. The context clearly puts him together with the other priests and Levites, and he probably danced with simple rhythmic steps together with other men in the way one might see Orthodox Jewish men today dance. In this context, David's **linen ephod** means he set aside his royal robes and dressed just like everyone else in the procession.

iii. It should also be observed that David's dancing was appropriate in the context. This was a parade with a marching band, a grand procession. David's dancing fit right in. If David did this as the nation gathered on the Day of Atonement it would be out of context and wrong.

b. **And she despised him in her heart:** 2Sa.

6:20-23 tell us more of Michal's complaint and of David's response to her. He sarcastically said to him, *How glorious was the king of Israel today, uncovering himself today*. Michal seemed to indicate that she didn't object to David's dancing, but to what David wore when he set aside his royal robes and danced as a man just like the other men celebrating in the procession.

David acted as if he were just another worshipper in Israel, and this offended Michal.

i. In response, David told Michal that his actions were *before the LORD*; that is, he simply explained the truth: "I did it for God, not for you." He went on to explain to her, *and will be humble in my own sight*. What David did was *humbling* to him. He didn't dance to show others how spiritual he was.

ii. "The incident illustrates the perpetual inability of the earthly minded to appreciate the gladness of the spiritual." (Morgan)

© 2006 David Guzik - No distribution beyond personal use without permission **2** Then David said, "Only the Levites may carry the ark of God, for the LORD chose them to carry the ark of the LORD and to serve before him perpetually. **3** David assembled all Israel at Jerusalem to bring the ark of the LORD up to the place he had prepared for it. **4** David gathered together the descendants of Aaron and the Levites: **5** From the descendants of Kohath: Uriel the leader and 120 of his relatives.

6 From the descendants of Merari: Asaiah the leader and 220 of his relatives.

7 From the descendants of Gershon: Joel the leader and 130 of his relatives.

8 From the descendants of Elizaphan: Shemaiah the leader and 200 of his relatives.

9 From the descendants of Hebron: Eliel the leader and 80 of his relatives.

10 From the descendants of Uzziel: Amminadab the leader and 112 of his relatives.

11 David summoned the priests Zadok and Abiathar, along with the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. **12** He told them: "You are the leaders of the Levites' families. You and your relatives must consecrate yourselves and bring the ark of the LORD God of Israel up to the place I have prepared for it. **13** The first time you did not carry it; that is why the LORD God attacked us, because we did not ask him about the proper way to carry it." **14** The priests and Levites consecrated themselves so they could bring up the ark of the LORD

God of Israel. **15** The descendants of Levi carried the ark of God on their shoulders with poles, just as Moses had ordered according to the divine command.

16 David told the leaders of the Levites to appoint some of their relatives as musicians; they were to play various instruments, including stringed instruments and cymbals, and to sing loudly and joyfully. **17** So the Levites appointed Heman son of Joel; one of his relatives, Asaph son of Berechiah; one of the descendants of Merari, Ethan son of Kushaiah; **18** along with some of their relatives who were second in rank, including Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers.

19 The musicians Heman, Asaph, and Ethan were to sound the bronze cymbals; **20** Zechariah, Aziel, Shemiramoth,

Jehiel, Unni, Eliab, Maaseiah, and Benaiah were to play the harps according to the *alamoth* style; **21**

Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel, and Azaziah were to play the lyres according to the *sheminith* style, as led by the director; **22** Kenaniah, the leader of the Levites, was in charge of transport, for he was well-informed on this matter; **23** Berechiah and Elkanah were guardians of the ark; **24** Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer the priests were to blow the trumpets before the ark of God; Obed-Edom and Jehiel were also guardians of the ark.

25 So David, the leaders of Israel, and the commanders of units of a thousand went to bring up the ark of the LORD's covenant from the house of Obed-Edom with celebration. **26** When God helped the Levites who were carrying the ark of the LORD's covenant, they sacrificed seven bulls and seven rams. **27** David was wrapped in a linen robe, as were all the Levites carrying the ark, the musicians, and Kenaniah the supervisor of transport and the musicians; David also wore a linen ephod. **28** All Israel brought up the ark of the LORD's covenant; they were shouting, blowing trumpets, sounding cymbals, and playing stringed instruments. **29** As the ark of the LORD's covenant entered the City of David, Michal, Saul's daughter, looked out the window. When she saw King David jumping and celebrating, she despised him.

1 They brought the ark of God and put it in the middle of the tent David had pitched for it. Then they offered burnt sacrifices and peace offerings before God.

Guzik - 1 Chronicles 16:1-43

1 Chronicles 16 - David's Psalm of Thanks

A. The ark is brought into the prepared tent.

1. (1-3) David gives the assembly a feast.

So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God. And when David had finished offering the burnt offerings and the

peace offerings, he blessed the people in the name of the LORD. Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece *of meat*, and a cake of raisins.

a. They brought the ark of God, and set it

in the midst of the tabernacle: After many years - since the ark was lost in battle - the ark is returned to the center of Israel's national consciousness. The emblem of God's presence and glory was set at its proper place in Israel.

b. When David had finished offering burnt

offerings and peace offerings: The **burnt offerings** spoke of *consecration*. The **peace offerings** spoke of *fellowship*. This was a day of great consecration and fellowship with God.

It was also a great barbeque and meal for all the people.

i. These sacrifices were an important part of the ceremony, neglected in the first attempt to bring the ark of the covenant to

Jerusalem. "These pointed them to Christ, freeing them from their sins, both from the crime and from the curse; these taught them thankfulness for Christ, and all benefits in and by him." (Trapp)

ii. "The second item of food (known only here and in 2Sa. 6:19) was either a *cake of dates* or a 'portion of meat' (REB, NEB, NSRV; *cf.* GNB, AV) - if the latter is correct, it was an especially generous act since meat rarely appeared on domestic menus in ancient Israel." (Selman)

iii. "Most flesh from the peace offerings was eaten by the people themselves, sitting down, as it were, as guests of God's table, in a meal celebrating the restoration of their peace with him." (Payne)

2. (4-6) Worship leaders are appointed to lead the congregation.

And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel: Asaph the chief, and next to him Zechariah, *then* Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music

with cymbals; Benaiah and Jahaziel the priests regularly *blew* the trumpets before the ark of the covenant of God.

a. **And he appointed some of the Levites to**

minister before the ark: At the end of this spectacular day of celebration, David established an *enduring* institution of worship and commemoration at the ark of the covenant.

It wasn't to be a one-day high, but an ongoing ministry unto God.

i. "David's appointment then of Levites to minister in music and praise to God marks a significant advance in the history of Israel's worship. His previous arrangements for

music had been devised for just one occasion; but now a continuing service is envisioned." (Payne)

b. **He appointed some of the Levites . . . to**

commemorate: In the Levitical appointments for that day and beyond, David selected some Levites to focus on *commemorating* what great things God had done. Simply *remembering* God's great works is an important and often neglected part of the Christian life. Spurgeon (in his sermon *The Recorders*) noted several ways that we can help ourselves remember the great things of God:

- Make an actual record of what God has done, keeping a written journal.
- Be sure to praise God thoroughly at the time you receive His goodness.
- Set apart time for meditation on the good

things God has done.

- Talk about His mercy often to other people.

- Use everything around you as reminders to the goodness of God.

c. **Asaph the chief**: This indicates that David though the Levites had appointed Heman as the leader of worship (1Ch. 15:17), at this time

David elevated **Asaph** to this position.

- i. "No reason is given, though Asaph did represent the senior Levitical clan of Gershon (1Ch. 6:39-43). Personal ability may also have been a contributing factor, for Asaph and his descendants are listed as composers for twelve of the inspired Old Testament psalms." (Payne)

B. David's song of thanksgiving.

1. (7) The psalm written for the special occasion.

On that day David first delivered *this psalm* into the hand of Asaph and his brethren, to thank the LORD: a. **David first delivered this psalm**: David was known as *sweet psalmist of Israel* (2Sa.

23:1), and he specially wrote the following psalm **to thank the LORD** on the day the ark of the covenant was brought to Jerusalem.

- i. "The Psalm is found in the Book of Psalms; its first movement (8-22) in Psa. 105:1-15; its second movement (23-33) in Psa. 96:1b-13a; its third movement (34-36) consisting of a quotation of the opening and closing sentences of Psa. 106:1-47 and 48." (Morgan)

- ii. "All three of the canonical psalms that he quoted are anonymous, 'orphan psalms' (without title) in the Old Testament

Psalter; but on the basis of the king's use of them here, they should indeed be classed as his." (Payne)

2. (8-13) The call to praise.

Oh, give thanks to the LORD!

Call upon His name;

Make known His deeds among the peoples!

Sing to Him, sing psalms to Him;

Talk of all His wondrous works!

Glory in His holy name;

Let the hearts of those rejoice who seek the LORD!

Seek the LORD and His strength;

Seek His face evermore!

Remember His marvelous works which He has done,

His wonders, and the judgments of His mouth,

O seed of Israel His servant,

You children of Jacob, His chosen ones!

a. **Oh, give thanks to the LORD!** Like many psalms, this one begins with a call to praise, virtually in the form of a commandment. Yet the psalm breathes with too much excitement

for this to be a true command; it is an exhortation to the community of God's people to join in praise to their God.

i. "All the good that we enjoy comes from God. Recollect that! Alas, most men forget

it. Rowland Hill used to say that worldlings were like the hogs under the oak, which eat the acorns, but never think of the oak from which they fell, nor lift up their heads to grunt out a thanksgiving. Yes, so it is. They munch the gift and murmur at the giver." (Spurgeon)

b. **Give thanks . . . call upon . . . make**

known . . . sing . . . talk . . . glory . . . seek .

. . remember: In a few verses, David lists a remarkable number of ways (at least eight) one can praise and glorify God. Some of them speak directly to God (such as **sing psalms to Him**), some speak to others about God's greatness (**make know His deeds among the peoples**), and some are a conversation with one's self (**remember His marvelous works**).

i. Meyer on **talk of all His wondrous**

works: "We do not talk sufficiently about God. Why it is so may not be easy to

explain; but there seems to be too great reticence among Christian people about the best things. . . . We talk about sermons, details of worship and church organization, or the latest phase of Scripture criticism; we discuss men, methods, and churches; but

our talk in the home, and in the gatherings of Christians for social purposes, is too seldom about the wonderful works of God. Better to speak less, and to talk more of Him."

ii. "If we talked more of God's wondrous works, *we should be free from talking of other people's works*. It is easy to criticise those we could not rival, and carp at those we could not emulate. He who could not

carve a statue, or make a single stroke of the chisel correctly, affects to point out where the handicraft of the greatest sculptor might have been improved. It is a poor, pitiful occupation, that of picking holes in other people's coats, and yet some people seem so pleased when they can perceive a fault, that they roll it under their tongue as a sweet morsel." (Spurgeon)

iii. "There is no gifted tongue requisite, there are no powers of eloquence invoked; neither laws of rhetoric nor rules of grammar are pronounced indispensable in the simple talk that my text inculcates, ' *Talk* ye of all his wondrous works.' I beg your pardon when you say you cannot do this. You cannot because you will not." (Spurgeon)

c. **O seed of Israel . . . His chosen ones:** This call to praise is directed to the people of God. As will be noted later in the psalm, *all* creation has a responsibility to praise its Creator; but this is the *special* responsibility of God's people.

3. (14-19) Remembering God's covenant with His people.

He *is* the LORD our God;

His judgments *are* in all the earth.

Remember His covenant forever,

The word which He commanded, for a thousand generations,

The covenant which He made with Abraham, And His oath to Isaac,

And confirmed it to Jacob for a statute,

To Israel *for* an everlasting covenant, Saying, "To you I will give the land of Canaan As the allotment of your inheritance,"

When you were few in number,

Indeed very few, and strangers in it.

a. **His judgments are in all the earth:** David will soon begin to sing about the special relationship between the LORD and His

covenant people. Yet he prefaced those ideas

with the thought that God is the Lord of **all the earth**. His authority is not limited to His covenant people.

b. **Remember His covenant forever:** God

wanted His people to never forget the

covenant He made with them. God's dealing with man through history has been based on the idea of **covenant**.

- God made a covenant with Abraham regarding a land, a nation, and a particular messianic blessing (Gen. 12:1-3).
- God made a covenant with Israel as a nation, regarding a law, sacrifice, and choice of blessing or cursing (Exo. 19:5-8).
- God made a covenant with David regarding the specific lineage of the Messiah (2 Samuel 7).
- God made a covenant with all who would believe on His Son, the New Covenant through Jesus Christ (Luk. 22:20).

i. It was entirely appropriate that this psalm focuses on the idea of **His covenant**, because it was written for the arrival of the

ark of the covenant into the place David prepared for it in Jerusalem.

ii. "In the restoration of the Ark after a period of neglect, the people found a sure token of that mercy." (Morgan)

c. **To you I will give the land of Canaan:** David here highlighted the promise of **land** that God made to Abraham as part of His covenant with the patriarch (Gen. 12:1 and 13:14-17).

The land belonged to the descendents of Abraham, Isaac, and Jacob through this covenant.

i. In this we see that this portion of the psalm is largely meant for *teaching*. This stanza was not primarily intended as a declaration of praise to God, but as informing the worship of God's people.

4. (20-22) God's protection upon His people.

When they went from one nation to another,
And from *one* kingdom to another people, He permitted no man to do them wrong;

Yes, He rebuked kings for their sakes,

Saying, "Do not touch My anointed ones, And do My prophets no harm."

a. **When they went from one nation to**

another: In the story of the arrival of the ark of the covenant recorded in 2 Samuel, this psalm of David is not included. Here we see why the

Chronicler - writing shortly *after* the Babylonian exile - was anxious to include it. This line of David's psalm praises God for His providential protection of His people when they were *out of* the Promised Land.

b. **He permitted no man to do them wrong:** One might say that this was inaccurate - after all, the oppressive Pharaohs seemed to do much **wrong** to Israel. Yet, in the longer view of seeing God's good work even through such painful times, David can truthfully say " **He permitted no man to do them wrong.**"

c. **Do not touch My anointed ones, and do**

My prophets no harm: This seems to refer to God's people as a whole instead of particular **anointed** individuals or individual **prophets**.

5. (23-30) The command to praise the LORD.

Sing to the LORD, all the earth;

Proclaim the good news of His salvation from day to day.

Declare His glory among the nations,

His wonders among all peoples.

For the LORD *is* great and greatly to be praised; He *is* also to be feared above all gods.

For all the gods of the peoples *are* idols, But the LORD made the heavens.

Honor and majesty *are* before Him;

Strength and gladness are in His place.

Give to the LORD, O families of the peoples,

Give to the LORD glory and strength.

Give to the LORD the glory *due* His name; Bring an offering, and come before Him.

Oh, worship the LORD in the beauty of holiness!

Tremble before Him, all the earth.
The world also is firmly established,
It shall not be moved.

a. **Sing to the LORD, all the earth:** God's covenant people have a special responsibility to praise Him, but **all the earth** should also **proclaim the good news of His salvation day to day.**

i. It is only **good news** when it is **His salvation.** *My* salvation isn't enough to save me. I need **His salvation** to save me. This is something worth proclaiming.

ii. "There is not one of us but has cause for song, and certainly not one saint but ought specially to praise the name of the Lord." (Spurgeon)

b. **Declare His glory among the nations:** David is back to a particular address to the people of God, imploring them to tell everyone of the greatness of God, and His superiority **above all gods.**

i. The reason for His superiority is simple: **all the gods of the peoples are idols, but the LORD made the heavens.** The

covenant God of Israel is real and is the Creator of all things, in contrast to the mere statues of the nations.

c. **Give to the LORD glory and strength:** This is *not* in the sense of giving something to God that He does not already have. It is in the sense of *crediting* to God what He actually does possess, but what man is often blind to.

d. **Worship the LORD in the beauty of holiness!** God's holiness - His "set-apart-ness" - has a wonderful and distinct **beauty** about it.

It is *beautiful* that God is God and not man; that He is more than the greatest man or a super-man. His holy love, grace, justice, and majesty are *beautiful*.

6. (31-33) Creation praises God.

Let the heavens rejoice, and let the earth be

glad;

And let them say among the nations, "The LORD reigns."

Let the sea roar, and all its fullness;

Let the field rejoice, and all that *is* in it.

Then the trees of the woods shall rejoice before the LORD,

For He is coming to judge the earth.

a. **Let the heavens rejoice, and let the**

earth be glad: David knew that creation itself praised God. He knew that the beauty and power and skill and majesty of creation was

itself a testimony of praise to its Creator.

b. **Let them say among the nations:** Israel had the word of God to tell them of God's reign and His coming judgment. The **nations** have the testimony of creation to tell them what they should know about God (Rom. 1:19-23).

c. **The LORD reigns:** The creation itself tells us of a God of infinite wisdom, power, and order; it logically deduces that this God **reigns** and will **judge the earth**, understanding that His order and power and wisdom are expressed *morally* as well as *materially*.

i. Payne on **for He is coming to judge the**

earth: "While earlier messianic prophecies had foretold our Lord's universal, millennial reign (Gen. 49:10; Num. 24:17; 1Sa. 2:10),

these words - 'he comes' - may be the first

in all of written Scripture (Job. 19:25 may

well have been *spoken* earlier) to set forth the doctrine of the glorious second coming of Jesus Christ."

7. (34-36) Conclusion: Celebrating God's faithfulness to His people.

Oh, give thanks to the LORD, for *He is* good!

For His mercy *endures* forever.

And say, "Save us, O God of our salvation; Gather us together, and deliver us from the Gentiles,

To give thanks to Your holy name,
To triumph in Your praise."

Blessed *be* the LORD God of Israel
From everlasting to everlasting!

And all the people said, "Amen!" and praised the LORD.

a. **Gather us together, and deliver us from**

the Gentiles: This is yet another

demonstration of why the Chronicler chose to

include this psalm of David in the account of the ark's
coming into Jerusalem. These ancient

words of David would have special relevance to the returned
exiles. They would not only have

confidence in God's ability to **gather** and **deliver**, but they
would also be motivated to **give thanks** and **to triumph in**
Your praise.

i. "The words . . . do not presuppose that the people had
been previously led away

into the Chaldean exile, but only the

dispersion of prisoners of war, led away

captive into an enemy's land after a defeat. .

. . It was just such cases Solomon had in

view in his prayer, 1Ki. 8:46-50." (Payne citing Keil)

b. **And all the people said, "Amen!" and praised the**

LORD: This reminds us that David's psalm was not sung as a
solo. The

hearts - and perhaps the voices - of the people were in
complete agreement with him through
the psalm.

8. (37-43) Postscript: Maintaining the worship of God.

So he left Asaph and his brothers there before the ark of the
covenant of the LORD to minister before the ark regularly, as
every day's work required; and Obed-Edom with his sixty-
eight

brethren, including Obed-Edom the son of

Jeduthun, and Hosah, *to be* gatekeepers; and Zadok the
priest and his brethren the priests, before the tabernacle of

the LORD at the high place that *was* at Gibeon, to offer burnt offerings to the LORD on the altar of burnt offering regularly morning and evening, and *to do* according to all that is written in the Law of the LORD which He commanded Israel; and with them Heman and Jeduthun and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His mercy *endures* forever; and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God.

Now the sons of Jeduthun *were* gatekeepers.

Then all the people departed, every man to his house; and David returned to bless his house.

a. **So he left Asaph and his brothers there before the ark of the covenant:** This

emphasizes the point made previously in 1Ch.

16:4-6, that David deliberately planned for this to be more than a one day spectacular. He

instituted ongoing service and worship before

the ark of the covenant at its new resting place in Jerusalem.

b. **Before the tabernacle of the LORD at**

the high place that was at Gibeon, to offer burnt offerings to the LORD: This reminds us that the center of *sacrifice* was still at the tabernacle's altar at Gibeon.

i. "For the time being, Israel's worship activities and personnel were to be divided between the ark at Jerusalem and the tended altar at Gibeon." (Selman)

ii. "How long the service at Gibeon was continued we cannot tell; the principle functions were no doubt performed at Jerusalem." (Clarke)

© 2006 David Guzik - No distribution beyond personal use without permission **2** When David finished offering burnt sacrifices and peace offerings, he pronounced a blessing

over the people in the LORD's name. **3** He then handed out to each Israelite man and woman a loaf of bread, a date cake, and a raisin cake. **4** He appointed some of the Levites to serve before the ark of the LORD, to offer prayers, songs of thanks, and hymns to the LORD God of Israel. **5** Asaph was the leader and Zechariah second in command, followed by Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. They were to play stringed instruments; Asaph was to sound the cymbals; **6** and the priests Benaiah and Jahaziel were to blow trumpets regularly before the ark of God's covenant.

7 That day David first gave to Asaph and his colleagues this song of thanks to the LORD: **8** Give thanks to the LORD!

Call on his name!

Make known his accomplishments among the nations!

9 Sing to him! Make music to him!

Tell about all his miraculous deeds!

10 Boast about his holy name!

Let the hearts of those who seek the LORD rejoice!

11 Seek the LORD and the strength he gives!

Seek his presence continually!

12 Recall the miraculous deeds he performed, his mighty acts and the judgments he decreed, **13** O children of Israel, God's servant, you descendants of Jacob, God's chosen ones!

14 He is the LORD our God;

he carries out judgment throughout the earth.

15 Remember continually his covenantal decree, the promise he made to a thousand generations - **16** the promise he made to Abraham, the promise he made by oath to Isaac!

17 He gave it to Jacob as a decree, to Israel as a lasting promise,

18 saying, "To you I will give the land of Canaan as the portion of your inheritance."

19 When they were few in number,

just a very few, and foreign residents within it, **20** they wandered from nation to nation, and from one kingdom to another.

21 He let no one oppress them,
he disciplined kings for their sake,

22 saying, “Don’t touch my anointed ones!
Don’t harm my prophets!”

23 Sing to the LORD, all the earth!
Announce every day how he delivers!

24 Tell the nations about his splendor, tell all the nations
about his miraculous deeds!

25 For the LORD is great and certainly worthy of praise, he
is more awesome than all gods.

26 For all the gods of the nations are worthless, but the
LORD made the heavens.

27 Majestic splendor emanates from him, he is the source of
strength and joy.

28 Ascribe to the LORD, O families of the nations, ascribe to
the LORD splendor and strength!

29 Ascribe to the LORD the splendor he deserves!
Bring an offering and enter his presence!

Worship the LORD in holy attire!

30 Tremble before him, all the earth!
The world is established, it cannot be moved.

31 Let the heavens rejoice, and the earth be happy!
Let the nations say, ‘The LORD reigns!’

32 Let the sea and everything in it shout!
Let the fields and everything in them celebrate!

33 Then let the trees of the forest shout with joy before the
LORD,
for he comes to judge the earth!

34 Give thanks to the LORD, for he is good and his loyal love
endures.

35 Say this prayer: “Deliver us, O God who delivers us!
Gather us! Rescue us from the nations!
Then we will give thanks to your holy name,

and boast about your praiseworthy deeds.”

36 May the LORD God of Israel be praised, in the future and forevermore.

Then all the people said, “We agree! Praise the LORD!”

37 David left Asaph and his colleagues there before the ark of the LORD’s covenant to serve before the ark regularly and fulfill each day’s requirements, **38** including Obed-Edom and sixty-eight colleagues. Obed-Edom son of Jeduthun and Hosah were gatekeepers. **39** Zadok the priest and his fellow priests served before the LORD’s tabernacle at the worship center in Gibeon, **40** regularly offering burnt sacrifices to the LORD on the altar for burnt sacrifice, morning and evening, according to what is prescribed in the law of the LORD which he charged Israel to observe. **41** Joining them were Heman, Jeduthun, and the rest of those chosen and designated by name to give thanks to the LORD. (For his loyal love endures!) **42**

Heman and Jeduthun were in charge of the music, including the trumpets, cymbals, and the other musical instruments used in praising God. The sons of Jeduthun guarded the entrance.

43 Then all the people returned to their homes, and David went to pronounce a blessing on his family.

1 When David had settled into his palace, he said to Nathan the prophet, “Look, I am living in a palace made from cedar, while the ark of the LORD’s covenant is under a tent.”

Guzik - 1 Chronicles 17:1-27

1 Chronicles 17 - A House for God and a House for David

"This chapter lies at the heart of the Chronicler's presentation of history." (Martin J. Selman) A. God's promise to David.

1. (1-2) Nathan's premature advice to David.

Now it came to pass, when David was dwelling in his house, that David said to Nathan the prophet,

"See now, I dwell in a house of cedar, but the ark of the covenant of the LORD *is* under tent curtains." Then Nathan said to David, "Do all that *is* in your heart, for God *is* with you."

a. **Now it came to pass:** "Chronologically chapter 17 came after the termination of the wars chronicled in chapter 18 and it should be dated about 995 B.C." (Payne)

b. **I dwell in a house of cedar:** Cedar wood was especially valued. This means that David lived in an expensive, beautiful home. When he remembered that **the ark of the covenant of the LORD is under tent curtains**, the

contrast bothered him. David was troubled by the thought that he lived in a nicer house than the ark of the covenant.

i. Without saying the specific words, David told Nathan that he wanted to build a *temple* to replace the *tabernacle*. More than 400

years before this, when Israel was in the wilderness, God commanded Moses to build a tent of meeting according to a specific pattern (Exo. 25:8-9). God never asked for a permanent building to replace the tent, but now David wanted to do this for God.

ii. The tent of meeting - also known as the tabernacle - was perfectly suited to Israel in the wilderness, because they constantly moved. Now that Israel is securely in the land, and the tabernacle is in Jerusalem (2Sa. 6:17), David thinks it would be better and more appropriate to build a temple to replace the tabernacle.

c. **Do all that is in your heart, for God is with you:** Nathan said this to David because it seemed good and reasonable. What could be wrong with David building a temple?

i. **All that is in your heart** shows that David's heart was filled with this question: "What can I do for God?" He was so filled with gratitude and concern for God's glory that he wanted to do something special for God.

2. (3-6) God corrects Nathan's hasty approval to David's plan to build a temple.

But it happened that night that the word of God came to Nathan, saying, "Go and tell My servant David, 'Thus says the LORD: "You shall not build Me a house to dwell in. For I have not dwelt in a house since the time that I brought up Israel, even to this day, but have gone from tent to tent, and from *one* tabernacle *to another*. Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?'"'"

a. **That night that the word of God came to**

Nathan: Nathan's response to David was presumptuous. He answered according to human judgment and common sense, but before the **word of God** came to him.

i. "It is of the utmost importance that we should ever test our desires, even the

highest and holiest of them, by His will.

Work, excellent in itself, should never be undertaken, save at the express command of God. The passing of time will always vindicate the wisdom of the Divine will." (Morgan)

b. **For I have not dwelt in a house since the time that I brought up Israel, even to this day:** God seemed honored and "surprised"

that David offered to build Him a house. "You want to build Me a house? No one has ever

offered to do that before, and I never commanded anyone to do it."

i. "The Hebrew text says literally, 'build me *the* house.' The idea of there being such a house *was* legitimate, just that David was not the one to build it." (Payne) ii. David wanted to do more than God

commanded. This is a wonderful place to be in our relationship with God. Most of us are so stuck in the thinking, "How little can I do and still please the LORD?" that we never really want to do *more* than God commands.

iii. "Though the Lord refused to David the realization of his wish, he did it in a most

gracious manner. He did not put the idea away from him in anger or disdain, as though David had cherished an unworthy desire; but he honored his servant even in

the non-acceptance of his offer." (Spurgeon) iii. David now knew that God didn't want him

to build the temple, but David didn't respond

by doing *nothing*. Instead of building the temple, David gathered all the materials for its construction so Solomon could build a

glorious temple to God (1Ch. 29:2-9)

iv. "If you cannot have what you hoped, do not sit down in despair and allow the

energies of your life to run to waste; but arise, and gird yourself to help others to

achieve. If you may not build, you may gather materials for him that shall. If you may not go down the mine, you can hold the ropes." (Meyer)

3. (7-10) God promises to build David a house.

Now therefore, thus shall you say to My servant David, "Thus says the LORD of hosts: 'I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. And I

have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who *are* on the earth. Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, since the time that I commanded judges *to be* over My people Israel. Also I will subdue all your enemies.

Furthermore I tell you that the LORD will build you a house."

a. I took you from the sheepfold, from following the sheep, to be ruler over My people:

God was about to make David an amazing promise - one that might be hard for David to believe. Therefore, He first reminded David of His *past* work in His life. The same God who was with David wherever he had gone would also fulfill this promise.

b. I will appoint a place for My people

Israel: God promised David that under his reign, God would establish a permanent, secure, Israel. God promised this first because He knew that David, being a godly shepherd, was first concerned about the welfare of his people.

c. Furthermore I tell you that the LORD

will build you a house: God promises David that he will build *him* a house in the sense of establishing a dynasty for the house of David.

This was an enduring legacy for David long after his death.

i. David wanted to build God a temple. God said, "Thank you David, but no thanks. Let me **build you a house** instead." This was a greater promise than David's offer to God, because David's house would last longer and be more glorious than the temple David wanted to build.

ii. "The oracle's significance depends on the various meanings of the Hebrew *bayit*, 'house', which can mean 'dynasty', 'temple',

and even 'household' (1Ch. 16:43)." (Selman)

iii. Why did God say, "No" to David's offer?

Because David was a man of war, and God wanted a man of peace to build His temple.

1Ch. 22:8-10 explains this: *But the word of the LORD came to me, saying, 'You have shed much blood and have made great*

wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight . . . a son shall be born to you, who shall be a man of rest . . .

He shall be build a house for My name.

iv. The explanation to David recorded in

1Ch. 22:8 came years afterwards. "It would have wounded David needlessly to have

been told this at the time . . . Meanwhile

David possessed his soul in patience, and said to himself, 'God has a reason; I cannot

understand it, but it is well.' " (Meyer) v. "Our relationship with God is always

based upon what He does for us, never upon what we do for Him. If He wills that we build a Temple, it is our to do it, but the doing of it creates no merit by which we may claim anything from Him." (Morgan)

4. (11-15) God promises to build David a house instead.

"And it shall be, when your days are fulfilled, when you must go *to be* with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. He shall build Me a house, and I will establish his throne forever. I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took *it* from *him* who was before you. And I will establish him in My house and in My kingdom forever; and his throne shall be

established forever." According to all these words and according to all this vision, so Nathan spoke to David.

a. **I will set up your seed after you:** In this, God specifically promised a hereditary monarchy for the house of David. It was important for God to repeat this promise specifically because there had never yet been a king succeeded by his son in Israel.

i. "The ambiguity inherent in the Hebrew word *zera*, like its English equivalents 'seed' (av) or *offspring* (niv, nrsv, rsv), means it can apply both to the dynasty as a whole and to individual members of it (*cf.*

the use of the same word in Gen. 3:15; 12:7; 17:7; 17:16)." (Selman)

ii. "While God did not here employ the term covenant, what he revealed was one; and it

is so designated subsequently (2Sa. 23:5; Psalms 89:3, 34; Psalm 132:11-12)." (Payne)

b. **He shall build Me a house:** Though David would not build a temple for God, David's descendent would.

i. "Like circumcision in the case of the Abrahamic covenant (Genesis 17), building the temple is the act of human obedience by which God's covenant promise is accepted and confirmed." (Selman)

c. **I will establish his throne forever:** The family of David did rule over Israel for more than four centuries, but was eventually removed because of evil added upon evil. Yet out of the

"stump" of Jesse, God raised up a new branch that would reign for ever and ever (Isa. 11:1-2).

d. **I will be his Father, and he shall be My son:** This descendent of David would enjoy a special relationship with God.

e. **His throne shall be established forever:** God promised David that the reign of his dynasty will last forever.

i. Each of these great promises was *partially* fulfilled in Solomon, David's son and successor to his throne.

- Solomon ruled on David's throne.
- God's mercies never departed from Solomon, though he sinned.
- Solomon built God a magnificent house.

ii. Yet God's promise to David was all the more important because of when the Chronicler wrote about it - *after* the exile, when there was no independent kingdom of Israel and the throne of David seemed

vacant. The Chronicler had the faith to see that this promise was not broken even when it plainly seemed to be. He knew that Messiah would indeed come from the seemingly dead line of David and reign forever. He had faith in what the prophets foretold as a greater fulfillment of these promises:

· *Behold, the days are coming, says the Lord, that I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute righteousness in the earth. . . . Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS* (Jer. 23:5-6)

· *For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. . . Upon the throne of David and over His kingdom, to order it and establish it . . . from that time forward, even forever.* (Isa. 9:6-7)

· *And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great,*

and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end.

(Luk. 1:31-33)

iii. God did not want the earthly house built until the spiritual house was promised and established. The more important house had to be in place first, and that house was the dynasty that would result in the throne of God's Messiah.

iv. As for David, God's blessing was upon him in a unique way. The New Testament identifies Jesus with David more than with any other human ancestor.

· *Hosanna to the Son of David!* (Mat. 21:9)

· *The Lord God will give Him the throne of His father David.* (Luk. 1:32)

· *I am the Root and Offspring of David, the Bright and Morning Star.* (Rev. 22:16)

v. It also seems that David will be God's chosen prince over a restored Israel in the millennial earth. Hos. 3:5 says, *Afterward, the children of Israel shall return, seek the Lord their God and David their king, and fear the Lord and His goodness in the latter days.*

Other passages which set forth this idea are Eze. 37:24-25, Eze. 34:23-24, and Jer. 30:9.

B. David's thankful response.

1. (16-22) David's humble thanksgiving and praise to God.

Then King David went in and sat before the LORD; and he said: "Who *am* I, O LORD God?

And what is my house, that You have brought me this far? And yet this was a small thing in Your sight, O God; and You have *also* spoken of Your servant's house for a great while to

come, and have regarded me according to the rank of a man of high degree, O LORD God. What more can David say to You for the honor of Your servant?

For You know Your servant. O LORD, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all these great things. O LORD, *there is* none like You, nor *is there any* God besides You, according to all that we have heard with our ears.

And who *is* like Your people Israel, the one nation on the earth whom God went to redeem for Himself *as* a people; to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You redeemed from Egypt? For You have made Your people Israel Your very own people forever; and You, LORD, have become their God."

a. **Who am I, O LORD God? . . . O LORD,**

there is none like You: When David received this spectacular gift, he didn't think it made *him* any greater. In David's eyes it made *God* greater.

i. "Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God." (Poole)

ii. David's attitude wasn't "I am so great that even God's gives me gifts." His attitude was, "God is so great that He gives even me gifts." We should receive salvation and every blessing with the same attitude. God's giving reflects the greatness of the Giver, not the receiver.

b. **Your servant:** David's humble reception of this gift is shown by the repetition of the phrase **Your servant** - ten times in this prayer.

i. It shows that David humbly accepted

God's "no" when he wanted to build the temple. "There are some professors who would do a great thing if they might, but if they are not permitted to act a shining part they are in the sulks and angry with their God. David when his proposal was set aside found it in his heart not to murmur, but to pray." (Spurgeon)

ii. "The king's sitting 'before the Lord' suggests that he went to the tent that was enshrining the ark." (Payne)

2. (23-27) David boldly asks that the promise be fulfilled as spoken.

"And now, O LORD, the word which You have spoken concerning Your servant and concerning his house, *let it* be established forever, and do as You have said. So let it be established, that Your name may be magnified forever, saying, 'The LORD of hosts, the God of Israel, *is* Israel's God.'

And let the house of Your servant David be established before You. For You, O my God, have revealed to Your servant that You will build him a house. Therefore Your servant has found it *in his heart* to pray before You. And now, LORD, You are God, and have promised this goodness to Your servant. Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O LORD, and *it shall be* blessed forever."

a. **Let it be established forever, and do as You have said:** David's prayer boldly asked God to *do* what He *promised*. This wasn't *passive* prayer that said, "Well God, do whatever You want to do - I don't really care one way or another." This wasn't *arrogant* prayer that said, "Well God, let me tell You what to do." This was *bold* prayer that said, "God, here is Your promise - now I trust You to fulfill it grandly and to be faithful to Your word."

i. The phrase " **therefore Your servant has found it in his heart to pray before You**" emphasizes this. David was saying,

"I'm only praying because You promised. You told me that this is what You want to do."

ii. "There is hardly any position more utterly beautiful, strong, or safe than to put the finger upon some promise of the Divine Word, and claim it. . . . It is far better to claim a few things specifically than a score vaguely." (Meyer)

iii. This kind of prayer *appropriates* God's promise. Just because God promises does not mean that we possess. Through

believing prayer like this, God promises and we appropriate. If we don't appropriate in faith, God's promise is left unclaimed.

- We may appropriate His promise for forgiveness: *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness* (1Jo. 1:9)

- We may appropriate His promise for peace: *Peace I leave with you, My peace I give to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid* (Joh. 14:27)

- We may appropriate His promise for guidance: *I will instruct you and teach you in the way you should go: I will guide you with My eye* (Psa. 32:8)

- We may appropriate His promise for growth: *He who has begun a good work in you will complete it until the day of Jesus Christ* (Phi. 1:6)

- We may appropriate His promise for

help: *Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace of help in time of need* (Heb. 4:16)

b. Therefore Your servant has found it in

his heart to pray before You: Notice that David prayed from the **heart**. Some people pray from a book; others pray from their head. The right place to pray from is the **heart**.

c. LORD, You are God, and have promised

this goodness to Your servant: This was David's foundation of faith. He knew that God was **God**, and that His promise was true. God *can* be trusted.

i. "The great sin of not believing in the Lord Jesus Christ is often spoken of very lightly and in a very trifling spirit, as though it were scarcely any sin at all; yet, according to my text, and, indeed, according to the whole tenor of the Scriptures, unbelief is the giving of God the lie, and what can be worse?" (Spurgeon)

© 2006 David Guzik - No distribution beyond personal use without permission **2** Nathan said to David, "You should do whatever you have in mind, for God is with you."

3 That night God told Nathan the prophet, **4** "Go, tell my servant David: 'This is what the LORD says: "You must not build me a house in which to live. **5** For I have not lived in a house from the time I brought Israel up from Egypt to the present day. I have lived in a tent that has been in various places. **6** Wherever I moved throughout Israel, I did not say to any of the leaders whom I appointed to care for my people Israel, 'Why have you not built me a house made from cedar?'"

7 "So now, say this to my servant David: 'This is what the LORD who commands armies says: "I took you from the pasture and from your work as a shepherd to make you a leader of my people Israel. **8** I was with you wherever you

went and I defeated all your enemies before you. Now I will make you as famous as the great men of the earth. **9** I will establish a place for my people Israel and settle them there; they will live there and not be disturbed anymore. Violent men will not oppress them again, as they did in the beginning **10** and during the time when I appointed judges to lead my people Israel. I will subdue all your enemies.

““I declare to you that the LORD will build a dynastic house for you! **11** When the time comes for you to die, I will raise up your descendant, one of your own sons, to succeed you, and I will establish his kingdom. **12** He will build me a house, and I will make his dynasty permanent.

13 I will become his father and he will become my son. I will never withhold my loyal love from him, as I withheld it from the one who ruled before you. **14** I will put him in permanent charge of my house and my kingdom; his dynasty will be permanent.”” **15** Nathan told David all these words that were revealed to him.

16 David went in, sat before the LORD, and said: “Who am I, O LORD God, and what is my family, that you should have brought me to this point? **17** And you did not stop there, O God! You have also spoken about the future of your servant’s family. You have revealed to me what men long to know, O LORD God. **18** What more can David say to you? You have honored your servant; you have given your servant special recognition. **19** O LORD, for the sake of your servant and according to your will, you have done this great thing in order to reveal your greatness. **20** O

LORD, there is none like you; there is no God besides you!

What we heard is true! **21** And who is like your people, Israel, a unique nation in the earth? Their God went to claim a nation for himself! You made a name for yourself by doing great and awesome deeds when you drove out nations before your people whom you had delivered from the Egyptian empire and its gods. **22** You made Israel your very own nation for all time. You, O LORD, became their God. **23**

So now, O LORD, may the promise you made about your servant and his family become a permanent reality! Do as you promised, **24** so it may become a reality and you may gain lasting fame, as people say, 'The LORD who commands armies is the God of Israel.' David's dynasty will be established before you, **25** for you, my God, have revealed to your servant that you will build a dynasty for him. That is why your servant has had the courage to pray to you. **26** Now, O LORD, you are the true God; you have made this good promise to your servant. **27**

Now you are willing to bless your servant's dynasty so that it may stand permanently before you, for you, O LORD, have blessed it and it will be blessed from now on into the future."

1 Later David defeated the Philistines and subdued them. He took Gath and its surrounding towns away from the Philistines.

Guzik - 1 Chronicles 18:1-17

1 Chronicles 18 - The Security of David's Kingdom

A. David conquers neighboring nations.

1. (1) David subdues the Philistines.

After this it came to pass that David attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines.

a. **David attacked the Philistines, subdued**

them: The Philistines had troubled Israel for centuries, and often dominated Israel. Under the reign of David, he both **attacked** and **subdued** these troublesome enemies.

i. David didn't avoid fighting the Philistines because Israel had lost to them so many times before. "The thing that fascinates me about this complete victory is the utter contempt with which David treated the great power of his adversaries." (Redpath)

b. **And took Gath:** When David became king the Philistines were *taking* territory from God's people. Under his

leadership, God's people began to *take* territory from the enemy.

i. "Evidence for David's conquest of *Gath and its surrounding villages* is found in the presence of 600 Gittites in David's entourage (2Sa. 15:18)." (Selman)

2. (2) The Moabites put under tribute.

Then he defeated Moab, and the Moabites became David's servants, *and* brought tribute.

a. **He defeated Moab:** David's war against Moab, and his harsh treatment of their army seems out of place considering that David's

great-grandmother was a Moabite (Ruth) and that he entrusted his mother and father into the care of the Moabites (1Sa. 22:3-4). It may be

that the Moabites killed or mistreated David's parents.

b. **Brought tribute:** God did not want Israel to *destroy* every neighbor nation. Generally, God wanted Israel to be so blessed and strong that other nations were "taxed" by Israel, in recognition of their strength and dominance.

3. (3-8) David conquers a Syrian alliance.

And David defeated Hadadezer king of Zobah *as far as* Hamath, as he went to establish his power by the River Euphrates. David took from him one thousand chariots, seven thousand horsemen, and twenty thousand foot soldiers. And David

also hamstrung all the chariot *horses*, except that he spared enough of them for one hundred chariots. When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed

twenty-two thousand of the Syrians. Then David put *garrisons* in Syria of Damascus; and the Syrians became David's servants, *and* brought tribute. So the LORD preserved David wherever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. Also from Tibhath and from

Chun, cities of Hadadezer, David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze.

a. **As he went to establish his power by the River Euphrates:** The king of **Zobah** (a Syrian kingdom) ran into David on his way to capture territory to the Euphrates. David's dominance

extended all the way to the Euphrates River.

i. "The border of Israel was carried to the line of the Euphrates, so that promise made

by God to Abraham was fulfilled: 'Unto thy seed I have given this land, from the river of Egypt unto the great river, the river Euphrates.' " (Meyer)

ii. "Then there was Syria, the great heathen nation to the north, divided into two groups

with capitals at Zobah and Damascus. They united together for protection but found themselves helpless against the might of David." (Redpath)

b. **David also hamstrung all the chariot**

horses: This was military necessity instead of mere animal cruelty. David could not care for so many horses while on military campaign and he could not give them back to the enemy.

c. **He spared enough of them for one**

hundred chariots: That David kept such a small number shows remarkable self-control and trust in God. David obeyed the principle of Deu.

17:15-16 and absolutely refused to trust in

horses as military weapons. His trust was in God instead (Psa. 20:7 and 33:16-17).

d. **David took the shields of gold that were on the servants of Hadadezer:** David took what was the glory of the enemy and transformed it into trophies of the power and

goodness of God. Those **shields of gold** were now in the temple, testifying to God's work in and through David.

e. David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze:

The gathering of this treasure to Jerusalem, later used in the building of the temple, shows the reason why the Chronicler chose particular events from the records of 2 Samuel to emphasize.

i. "At first glance, this is a somewhat artificial record of David's military successes, which has been produced by leaving out the more interesting narratives and those less favourable to David. This view is rather inaccurate, however, since positive elements such as the birth of Solomon, David's magnanimity to Saul's family, and David's psalms are omitted. . . . The reason is that Chronicles has chosen to focus on the relationship of David's wars with the Davidic covenant and the temple preparations." (Selman)

ii. One needed two things to build the temple: security and money. These chapters show how David, though he could not build the temple himself, obtained the security and money necessary for his son to build the temple.

iii. "In view of the desire of the king to build the Temple of God, the chapter is of special interest; it shows how in these wars he was amassing treasure with that purpose in view, not for himself, but for his son." (Meyer)

iv. Even when God shuts the door for us to do a work, we may still be vitally involved in it - often by amassing treasure for that

work, as David did for the temple his son would build. "To be willing to do the work of preparation, when not permitted to undertake the principle service, is proof of real devotion." (Morgan)

4. (9-13) The glory and security of David's kingdom.

Now when Tou king of Hamath heard that David had defeated all the army of Hadadezer king of Zobah, he sent Hadoram his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Tou); and

Hadoram brought with him all kinds of articles of gold, silver, and bronze. King David also dedicated these to the LORD, along with the

silver and gold that he had brought from all *these* nations; from Edom, from Moab, from the people of Ammon, from the Philistines, and from Amalek.

Moreover Abishai the son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt.

He also put garrisons in Edom, and all the Edomites became David's servants. And the LORD preserved David wherever he went.

a. Tou . . . sent Hadoram his son to King David, to greet him and bless him:

Neighboring nations saw the hand of God on David and brought him honor and gifts. They knew that a strong, godly leader of Israel was good for the whole community of nations, not just good for Israel itself.

i. Not every pagan nation surrounding Israel was hostile to Israel or their God, and David did not treat them as if they were hostile.

We make a mistake if we treat every unbeliever as an openly hostile enemy of the

Lord.

ii. "Tou's son was probably called *Hadoram* rather than 'Joram' (2Sa. 8:10), since the latter's Yahwistic form is unlikely in a non-Israelite state." (Selman)

b. King David also dedicated these to the

LORD: When David received this acclaim from the nations he **dedicated** it all to the LORD. He knew that the praise and glory belonged to God, not himself. David could handle success as well as apparent failure.

c. From Edom, from Moab, from the people of Ammon, from the Philistines, and from

Amalek: By citing these subdued nations we learn that David's victories were complete. God used David to lead Israel to victory over enemies in every direction.

i. Israel possessed more of the land God promised to Abraham (Gen. 15:18-21) under David's reign than at any other time.

ii. David was able to accomplish so much against God's enemies because he, unlike Saul, was not consumed with fighting against the people of God

d. The LORD preserved David wherever he

went: This is the summary of this whole chapter. Every victory and every enemy subdued was a testimony to the Lord's preserving power in the life and reign of David.

B. David's administration.

1. (14) A general description of David's government.

So David reigned over all Israel, and administered judgment and justice to all his people.

a. **So David reigned:** This chapter of victory, blessing, and prosperity describes the national life of Israel during the reign of David. This is one reason why he is generally regarded as the greatest king or ruler Israel ever had.

i. This is how God wanted to reign in the life of Saul, but Saul resisted the Lord and rejected His Spirit. Because David allowed God to subdue Him, the nations were subdued before David.

b. Administered judgment and justice to

all his people: This shows that David was a great king to his own people, not only against neighboring nations. He fulfilled what is the fundamental duty of government - to administer **judgment and justice** (Rom. 13:1-7).

2. (15-17) Key people in David's government.

Joab the son of Zeruiah *was* over the army; Jehoshaphat the son of Ahilud *was* recorder; Zadok the son of Ahitub and Abimelech the son of Abiathar *were* the priests; Shavsha *was* the scribe; Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and David's sons *were* chief ministers at the king's side.

a. Joab . . . Jehoshaphat . . . Zadok . . .

Abimelech . . . Shavsha . . . Benaiah: No great ruler succeeds by himself. Only the smallest organizations can be governed well

without a gifted and committed team. Part of David's success as a ruler was in his ability to assemble, train, empower, and maintain such a team.

i. We never find such a list regarding the organization of King Saul's government. This is because David's government had much more form and structure than Saul's.

ii. There is a limit to what we can be and what we can do for the LORD without order and organization. It isn't that order and organization are requirements for progress in the Christian life; they *are* progress in the Christian life, becoming more like the LORD.

iii. *Nothing* is accomplished in God's kingdom without order and organization. While it may *seem* so to us, it is only an illusion -

behind the scenes God is moving with utmost order and organization though sometimes we cannot see it.

b. **Zadok the son of Ahitub and Abimelech**

the son of Abiathar were the priests: There were two priestly centers at this time, thus two priests. One was at Gibeon, with the tabernacle of Moses and the altar of burnt offering. The other was at Jerusalem, with the special tent David made for the ark of the covenant. Thus there were two priests, **Zadok** and **Abiathar**.

c. **The Cherethites and Pelethites:** These were hired soldiers from Crete. "By employing foreign guards to ensure the safety of the king David would minimize the possibility of becoming the victim of inter-tribal rivalries; these men from Crete could give whole-hearted allegiance to him." (Baldwin, commentary on 2 Samuel 8)

© 2006 David Guzik - No distribution beyond personal use without permission **2** He defeated the Moabites; the Moabites became David's subjects and brought tribute.

3 David defeated King Hadadezer of Zobah as far as Hamath, when he went to extend his authority to the Euphrates River. **4** David seized from him 1,000 chariots, 7,000 charioteers, and 20,000 infantrymen. David cut the hamstring of all but a hundred of Hadadezer's chariot horses. **5** The Arameans of Damascus came to help King Hadadezer of Zobah, but David killed 22,000 of the Arameans. **6** David placed garrisons in the territory of the Arameans of Damascus; the Arameans became David's subjects and brought tribute. The LORD protected David wherever he campaigned. **7** David took the golden shields which Hadadezer's servants had carried and brought them to Jerusalem. **8** From Tibhath and Kun, Hadadezer's cities,

David took a great deal of bronze. (Solomon used it to make the big bronze basin called "The Sea," the pillars, and other bronze items.

9 When King Tou of Hamath heard that David had defeated the entire army of King Hadadezer of Zobah, **10**

he sent his son Hadoram to King David to extend his best wishes and to pronounce a blessing on him for his victory over Hadadezer, for Tou had been at war with Hadadezer.

He also sent various items made of gold, silver, and bronze.

11 King David dedicated these things to the LORD, along with the silver and gold which he had carried off from all the nations, including Edom, Moab, the Ammonites, the Philistines, and Amalek.

12 Abishai son of Zeruiah killed 18,000 Edomites in the Valley of Salt. **13** He placed garrisons in Edom, and all the Edomites became David's subjects. The LORD protected David wherever he campaigned.

14 David reigned over all Israel; he guaranteed justice for all his people. **15** Joab son of Zeruiah was commanding general of the army; Jehoshaphat son of Ahilud was secretary; **16** Zadok son of Ahitub and Abimelech son of Abiathar were priests; Shavsha was scribe; **17** Benaiah son of Jehoiada supervised the Kerethites and Pelethites; and David's sons were the king's leading officials.

1 Later King Nahash of the Ammonites died and his son succeeded him.

Guzik - 1 Chronicles 19:1-19

1 Chronicles 19 - War with Ammon and Syria

A. The offense of the Ammonites.

1. (1-2) David sends ambassadors to the Ammonites at the passing of their king.

It happened after this that Nahash the king of the people of Ammon died, and his son reigned in his place. Then David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to comfort him concerning his father.

And David's servants came to Hanun in the land of the people of Ammon to comfort him.

a. **I will show kindness:** David was the dominate ruler of his region, but he was not a cruel tyrant. Here he showed kindness towards a pagan king because in sympathy with the loss of his father.

b. **So David sent messenger to comfort**

him: David wasn't content to *feel* kindness towards Hanun. He *did* something to bring the grieving man comfort.

2. (3-5) Hanun, the new king of the Ammonites, treats Israel's ambassadors shamefully.

And the princes of the people of Ammon said to Hanun, "Do you think that David really honors your father because he has sent comforters to you? Did his servants not come to you to search and to overthrow and to spy out the land?"

Therefore Hanun took David's servants, shaved them, and cut off their garments in the middle, at their buttocks, and sent them away. Then *some* went and told David about the men; and he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and *then* return."

a. **Do you think that David really honors your father because he has sent**

comforters to you? It's hard to explain why these advisers to Hanun said this to the king of Ammon. It is possible that they genuinely suspected David, or they may have just used this as a way to appear wise and cunning to King Hanun. It is common for liars to always suspect others of lying.

b. **Hanun took David's servants, shaved them, and cut off their garments in the**

middle . . . and sent them away: This was a disgraceful insult to these ambassadors from Israel. In that culture, many men would rather die than to have their beard shaved

off, because to be clean shaven was the mark of a slave but free men wore beards.

i. "With the value universally set upon the beard by the Hebrews and other Oriental nations, as being man's greatest ornament, the cutting off of one-half of it was the greatest insult that could have been offered to the ambassadors, and through them to David their king." (Keil and Delitzsch in their commentary on 2 Samuel 10)

ii. "The *beard* is held in high respect in the East: the possessor considers it his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it.

Nothing can be more secure than a pledge of this kind; its owner will redeem it at the hazard of his life." (Clarke on 2 Samuel 10) iii. To **cut off**

their garments in the

middle was also an obvious insult and humiliation. "That the shame of their nakedness might appear, and especially that of their circumcision, so derided by the heathen." (Trapp on 2 Samuel 10)

iv. "This is check to the fashion-mongers of our time, saith Piscator; who wear their clothes so close, and cloaks so short, that they cover not their buttocks." (Trapp) One must only wonder what the Puritan preacher John Trapp would say about those who today wear their garments so low that they do not cover their buttocks.

v. To insult the ambassador is the insult the king. It was just as if they had done this to David himself. The same principle is true with King Jesus and His ambassadors. Jesus

reminded His disciples: *If the world hates you, you know that it hated Me before it hated you.* (Joh. 15:18)

vi. "The attitude of Ammon does not detract from the nobleness of the action of David. In that action he proved that he had not forgotten the kindness which had been shown to him by Nahash." (Morgan)

c. Wait at Jericho until your beards have

grown, and then return: David didn't use these men as political tools to whip up anger against the Ammonites. He cared more for their own dignity and honor, and allowed them to

wait before returning to Jerusalem.

3. (6-8) The Ammonites and Israelites prepare for war.

When the people of Ammon saw that they had made themselves repulsive to David, Hanun and the people of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen from Mesopotamia, from Syrian Maachah, and from Zobah. So they hired for themselves thirty-two thousand chariots, with the king of Maachah and his people, who came and encamped before Medeba. Also the people of Ammon gathered together from their cities, and came to battle. Now when David heard *of it*, he sent Joab and all the army of the mighty men.

a. When the people of Ammon saw that

they had made themselves repulsive: They knew that *they* did this. David didn't reject the Ammonites, they **made themselves repulsive** to Israel.

b. The people of Ammon sent a thousand talents of silver to hire for themselves

chariots and horsemen: This was a common practice in the ancient world. The Ammonites had no hope of protecting themselves, so they hired mercenary armies.

c. When David heard of it, he sent Joab

and all the army of the mighty men: It's important to understand that David was nothing without his mighty men, and they were nothing without him. He was their leader, but a leader is nothing without followers - and David had **an army of the mighty men** to follow him. These men didn't necessarily *start* as mighty men; many were some of the distressed, indebted, and discontent people who followed David at

Adullam Cave (1Sa. 22:1-2).

i. One of these mighty men was Adino the Eznite - famous for killing 800 men at one time (2Sa. 23:8). Another was Jashobeam who killed 300 men at one time (1Ch. 11:11). Another was Benaiah who killed a lion in a pit on a snowy day and took on a huge Egyptian warrior and killed the Egyptian with his own spear (1Ch. 11:22-23).

B. Victory for Israel.

1. (9-13) Joab divides the army into two groups.

Then the people of Ammon came out and put themselves in battle array before the gate of the city, and the kings who had come *were* by themselves in the field. When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put *them* in battle array against the Syrians. And the rest of the people he put under the command of Abishai his brother, and they set *themselves* in battle array against the people of Ammon. Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will help you. Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do *what is* good in His sight."

a. Joab saw that the battle line was

against him before and behind: As the army of the mighty men approached the Ammonite city they found themselves surrounded. In front of them were the Ammonites **in battle array before the gate of the city**. Behind them were the mercenary kings **in the field**. It looked bad for the army of Israel.

b. If the Syrians are too strong for me, then you shall help me: Joab had only one strategy in battle - *attack*. Many generals would consider surrender when surrounded on both sides by the enemy, but not Joab. He called the army to courage and faith and told them to press on.

i. "It is interesting to observe that in his arrangements he made no allowance for the possibility of ultimate defeat in his conflict with Ammon . . . it does not seem to have occurred to him that the combination might have been too much for both of them." (Morgan)

c. Be of good courage, and let us be strong for our people and for the cities of our God. And may the LORD do what is good

in His sight: This is a great speech by Joab before the battle. He makes at least three great points.

i. **Be of good courage, and let us be strong:** Courage and strength are not matters of feeling and circumstance. They are matters of choice, especially when God makes His strength available to us. We can *be strong in the Lord and in the power of His might* (Eph. 6:10).

ii. **Let us be strong for our people and for the cities of our God:** Joab called them to remember all they had to lose. If they lost this battle they would lose both

their **people** and their **cities**. This was a battle bigger than themselves, and the army of the mighty men had to remember that.

iii. **And may the LORD do what is good**

in His sight: Joab wisely prepared for the battle to the best of his ability and worked hard for the victory. At the same time, he

knew that the outcome was ultimately in God's hands.

iv. Joab trusted God to work, *and* he did all that he could do. "To believe that God will do all, and therefore to do nothing, is as bad as to believe that God leaves us to our unaided endeavours." (Meyer)

2. (14-15) Joab defeats the Syrians, and the Ammonites retreat to the city of Rabbah.

So Joab and the people who *were* with him drew near for the battle against the Syrians, and they fled before him. When the people of Ammon saw that the Syrians were fleeing, they also fled

before Abishai his brother, and entered the city.

So Joab went to Jerusalem.

a. **They fled before him:** It doesn't even say that Joab engaged the Syrians in battle. This mercenary army **fled before** the army of the mighty men because God was with them. God promised this kind of blessing upon an obedient Israel (Deu. 28:7).

b. **They also fled before Abishai his**

brother, and entered the city: When the Ammonites saw the mercenaries retreating, they also retreated. They could no more stand before the army of the mighty men than the Syrians could.

i. "Joab did not at this time follow up the victory by laying siege to Rabbah; it may have been too late in the year." (Payne)

3. (16-19) David wipes out the Syrian reinforcements.

Now when the Syrians saw that they had been defeated by Israel, they sent messengers and brought the Syrians who were beyond the River, and Shophach the commander of Hadadezer's army *went* before them. When it was told David, he gathered all Israel, crossed over the Jordan and came upon them, and set up in battle array against them. So when David had set up in *battle* array against the Syrians, they fought with him. Then the Syrians fled before Israel; and David killed seven thousand charioteers and forty thousand foot soldiers of the Syrians, and killed Shophach the commander of the army. And when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and became his servants. So the Syrians were not willing to help the people of Ammon anymore.

a. **When the Syrians saw that they had been defeated by Israel, they gathered together:**

The enemies of Israel wouldn't quit after one defeat. They were a persistent enemy, and came back to fight again.

b. **When it was told David, he gathered all**

Israel: David gathered the rest of the army of Israel to prevent this army of Syrian reinforcements from crushing the army of the

mighty men. The result was glorious: **the Syrians fled before Israel.**

i. The emphasis on **all Israel** is important.

"The whole incident therefore shows 'all Israel' cooperating under David and establishing the required 'rest' for building the temple." (Selman)

ii. The chapter ends with unfinished business at Rabbah. The offending Ammonites are still in their city and Joab has returned to Jerusalem. In the Spring King David will

send Joab and the army out again to deal with Rabbah as he waits in Jerusalem. While he waited comfortably in Jerusalem he fell into sin with Bathsheba.

iii. Most of us know about David's sin with Bathsheba, and how it happened when David waited in Jerusalem when he should have led the battle at Rabbah. We see in 2 Samuel 10 that God gave David a warning by showing it necessary for him to come out against the Syrians. David *tried* to leave the battle with Joab in 1 Chronicles 19 (and 2 Samuel 10), but his army *needed* him and God tried to show him that by blessing it when David did go out to battle. These

events were God's gracious warning that David sadly wasted.

iv. When it comes to sin such as David fell into, "Constant watchfulness is the only guarantee of safety. Not even true desire and great blessing are sufficient if the heart be not personally watchful." (Morgan)

© 2006 David Guzik - No distribution beyond personal use without permission **2** David said, "I will express my loyalty to Hanun son of Nahash, for his father was loyal to me." So David sent messengers to express his sympathy over his father's death. When David's servants entered Ammonite territory to visit Hanun and express the king's sympathy, **3** the Ammonite officials said to Hanun, "Do you really think David is trying to honor your father by sending these messengers to express his sympathy? No, his servants have come to you so they can get information and spy out the land!" **4** So Hanun seized David's servants and shaved their beards off. He cut off the lower part of their robes so that their buttocks were exposed and then sent them away. **5** Messengers came and told David what had happened to the

men, so he summoned them, for the men were thoroughly humiliated. The king said, "Stay in Jericho until your beards grow again; then you may come back."

6 When the Ammonites realized that David was disgusted with them, Hanun and the Ammonites sent 1,000 talents of silver to hire chariots and charioteers from Aram Naharaim, Aram Maacah, and Zobah. **7** They hired 32,000 chariots, along with the king of Maacah and his army, who came and camped in front of Medeba. The Ammonites also assembled from their cities and marched out to do battle.

8 When David heard the news, he sent Joab and the entire army to meet them. **9** The Ammonites marched out and were deployed for battle at the entrance to the city, while the kings who had come were by themselves in the field. **10** When Joab saw that the battle would be fought on two fronts, he chose some of Israel's best men and deployed them against the Arameans. **11** He put his brother Abishai in charge of the rest of the army and they were deployed against the Ammonites. **12** Joab said, "If the Arameans start to overpower me, you come to my rescue. If the Ammonites start to overpower you, I will come to your rescue. **13** Be strong! Let's fight bravely for the sake of our people and the cities of our God! The LORD will do what he decides is best!"

14 So Joab and his men marched toward the Arameans to do battle, and they fled before him. **15** When the Ammonites saw the Arameans flee, they fled before Joab's brother Abishai and withdrew into the city. Joab went back to Jerusalem.

16 When the Arameans realized they had been defeated by Israel, they sent for reinforcements from beyond the Euphrates River, led by Shophach the commanding general of Hadadezer's army. **17** When David was informed, he gathered all Israel, crossed the Jordan River, and marched against them. David deployed his army against the Arameans for battle and they fought against him. **18** The Arameans fled before Israel. David killed 7,000 Aramean

charioteers and 40,000 infantrymen; he also killed Shophach the commanding general. **19** When Hadadezer's subjects saw they were defeated by Israel, they made peace with David and became his subjects. The Arameans were no longer willing to help the Ammonites.

1 In the spring, at the time when kings normally conduct wars, Joab led the army into battle and devastated the land of the Ammonites. He went and besieged Rabbah, while David stayed in Jerusalem. Joab defeated Rabbah and tore it down.

Guzik - 1 Chronicles 20:1-8

1 Chronicles 20 - Ammon is Defeated at Rabbah

A. The defeat of Ammon.

1. (1) Joab goes back out the next year to get Rabbah of Ammon.

It happened in the spring of the year, at the time kings go out *to battle*, that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged

Rabbah. But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it.

a. **In the spring of the year, at the time**

kings go out to battle: In that part of the world, wars were not normally fought during the winter months because rains and cold weather made travel and campaigning difficult. Fighting resumed in the spring.

b. **Joab led out the armed forces . . . But**

David remained at Jerusalem: David should have been out at the battle but he remained behind. In 1 Chronicles 19 Joab and the army of the mighty men were preserved against the

Syrians and the Ammonites but they did not win a decisive victory. The decisive victory came

when David led the battle at the end of 1

Chronicles 19. Both through custom and

experience God told David, "You need to be at the battle."

But David remained at Jerusalem.

i. What happened when **David remained at Jerusalem** was so well known that the Chronicler did not need to record it. In his leisure he saw a woman bathing, acting

upon his feelings of lust, committed adultery with her making her pregnant, and conspired with Joab to murder her husband (Uriah, one of David's mighty men) to cover up his crime. A lot happened between

David stayed at Jerusalem and Joab defeated Rabbah.

ii. "Beware of moments and hours of ease. It is in these that we most easily fall into the power of Satan. The sultriest summer days are most laden with blight. . . . If we cannot fill our days with our own matters, there is always plenty to be done for others. . . .

Watch and pray in days of vacation and ease, even more than at other times." (Meyer)

iii. "There is nothing more full of subtle danger in the life of any servant of God than that he should remain inactive when the enterprises of God demand that he be out on the fields of conflict." (Morgan)

c. **Joab defeated Rabbah:** In fact, the account in 2Sa. 12:26-31 tells us that Joab himself did not win this battle over Rabbah. He fought the Ammonites to a stalemate and then called for David to help, *after* his sin and subsequent repentance. Then, 2Sa. 12:29 tells us, *David gathered all the people together and went to Rabbah*. This was the final phase of David's restoration. He went back to doing what he

should have done all along - leading Israel out to battle, instead of remaining in Jerusalem.

This means that David was in victory once again. His sin did not condemn him to a life of failure and defeat. There was chastisement for David's sin, but it did not mean that his life was ruined.

i. "David's fall should put those who have not fallen on their guard, and save from despair those who have." (Augustine)

2. (2-3) David wears the crown of Ammon.

Then David took their king's crown from his head, and found it to weigh a talent of gold, and *there were* precious stones in it. And it was set on David's head. Also he brought out the spoil of the city in great abundance. And he brought out the people who *were* in it, and put *them* to work with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned *to* Jerusalem.

a. **David took their king's crown . . . it was set on David's head:** David's sin didn't take away his crown. Had David refused the voice of Nathan the Prophet it might have. Because David responded with confession and repentance, there was still a crown for **David's head**.

i. "David's rule over Ammon seems to be part of a complex four-stage system of administration of the empire outside the land of Israel. . . . Ammon was most restricted of all, apparently demoted to provincial status." (Selman)

b. **He brought out the spoil of the city in great abundance . . . David and all the people returned to Jerusalem:** David again increases in might and in wealth, bringing the riches back to Jerusalem for the sake of later building the temple.

i. This example of extending Israel's security with its neighbors fits in with the Chronicler's broader purpose of

showing how David prepared the way for his son to build the temple.

B. Other Israeli victories over Philistine giants.

1. (4-7) Three victories over three giants.

Now it happened afterward that war broke out at Gezer with the Philistines, at which time

Sibbechai the Hushathite killed Sippai, *who was one* of the sons of the giant. And they were subdued. Again there was war with the Philistines, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear *was* like a weaver's beam. Yet again there was war at Gath, where there was a man of *great* stature, with twenty-four fingers and toes, six *on each hand* and six *on each foot*; and he also was born to the giant. So when he defied Israel, Jonathan the son of Shimea, David's brother, killed him.

a. **Now it happened afterward:** This description of victory over Philistine giants shows that Israel could slay giants without

David. **Sibbechai . . . Elhanan . . . Jonathan:** These men accomplished heroic deeds when David was finished fighting giants. God will

continue to raise up leaders when the leaders of the previous generation pass from the scene.

i. David's legacy lay not only in what he accomplished, but in what he left behind - a people prepared for victory. David's triumphs were meaningful not only for himself but for others who learned victory through his teaching and example.

ii. "The compiler of these books passes by also the incest of Amnon with his sister

Tamar, and the rebellion of Absalom, and the awful consequences of all these. These should have preceded the fourth verse.

These facts could not be unknown to him,

for they were notorious to all; but he saw that they were already amply detailed in books which were accredited among the people, and the relations were such as no friend to piety and humanity could delight to repeat. On these grounds the reader will give him credit for the *omission*." (Clarke) b. **With tewenty-four fingers and toes, six on each hand and six on each foot:**

Commentators like Adam Clarke can't resist reminding us that this is a known phenomenon.

"This is not a solitary instance: *Tavernier* informs us that the eldest son of the emperor of Java, who reigned in 1649, had *six fingers* on each hand, and *six toes* on each foot . . . I once saw a young girl, in the county of Londonderry, in Ireland, who had six fingers on each hand, and six toes on each foot, but her stature had nothing gigantic in it."

i. **The shaft of whose spear was like a**

weaver's beam: "Also has known parallels and is not the unhistorical creation which some have alleged. It was actually a javelin

with a loop and cord round the shaft for greater distance and stability, and was known in the Aegean area from the twelfth century B.C. Even the Old Testament reports one in the possession of another non-Israelite (1Ch. 11:23)." (Selman)

2. (8) Summary of the victories over the Philistine giants.

These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.

a. **These were born to the giant in Gath:** Since Goliath was from **Gath** (1Sa. 17:4) these were Goliath's sons or brothers.

i. "The Philistine warriors are also all called 'Rephaites' (RSV) or *descendants of Rapha* ('giants', NRSV), who were one of the pre-

Israelite groups in Canaan (e.g. Gen. 15:20) and famous for their size." (Selman) b. **Fell by the hand of David and by the**

hand of his servants: Part of the idea is that David is conquering enemies now so it will be better for Solomon in the future. Our present

victory is not only good for us now but it passes something important on to the next generation.

i. The defeat of these four giants is rightly credited to **the hand of David and the hand of his servants**. David had a role in this through his example, guidance, and influence.

ii. "Let those who after long service find themselves waning in strength, be content

to abide with the people of god, still shining for them as a lamp, and thus enabling them

to carry on the same Divine enterprises.

Such action in the last days of life is also great and high service." (Morgan)

© 2006 David Guzik - No distribution beyond personal use without permission **2** David took the crown from the head of their king and wore it (its weight was a talent of gold and it was set with precious stones). He took a large amount of plunder from the city. **3** He removed the city's residents and made them do hard labor with saws, iron picks, and axes. This was his policy with all the Ammonite cities. Then David and all the army returned to Jerusalem.

4 Later there was a battle with the Philistines in Gezer.

At that time Sibbekai the Hushathite killed Sippai, one of the descendants of the Rephaim, and the Philistines were subdued. **5** There was another battle with the Philistines in which Elhanan son of Jair the Bethlehemite killed the brother of Goliath the Gittite, whose spear had a shaft as big as the crossbeam of a weaver's loom.

6 In a battle in Gath there was a large man who had six fingers on each hand and six toes on each foot – twenty-four

in all! He too was a descendant of Rapha. **7** When he taunted Israel, Jonathan son of Shimea, David's brother, killed him.

8 These were the descendants of Rapha who lived in Gath; they were killed by the hand of David and his soldiers.

1 An adversary opposed Israel, inciting David to count how many warriors Israel had.

Guzik - 1 Chronicles 21:1-30

1 Chronicles 21 - Where to Build the Temple

A. David commands a census to be taken.

1. (1-2) David is moved to take a census.

Now Satan stood up against Israel, and moved David to number Israel. So David said to Joab and to the leaders of the people, "Go, number Israel from Beersheba to Dan, and bring the number of them to me that I may know *it*."

a. **Now Satan stood up against Israel, and moved David to number Israel:** In 2Sa.

24:1, it tells us that this was initially prompted because *the anger of the Lord was aroused against Israel*. So we see that Satan **moved David** yet the LORD expressly allowed it as a chastisement against David.

i. There is quite a gap in the historical record that the Chronicler passes over, including many family problems and a civil war. "His reasons for a gap of this length are not

difficult to surmise: little of what transpired during those two decades would encourage

a postexilic Judah, before whom Ezra was seeking to portray a piety that characterized David as his best." (Payne)

ii. "For the first time in Scripture, the word 'Satan' appears without the definite article as a proper noun." (Payne)

iii. "When Satan incites, he is interested merely in his own ends. He neither cares for

righteous punishment nor looks for possible repentance, since they are as foreign to his nature as temptation to sin is to God's." (Selman)

b. **Go, number Israel:** This was dangerous because of a principle stated in Exo. 30:12: *When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the LORD, when you number them, that there may be no plague among them when you number them.*

i. The principle of Exo. 30:12 speaks to *God's ownership of His people*. In the thinking of these ancient cultures, a man only had the right to count or number what belonged to him. Israel didn't belong to David; Israel belonged to God. It was up to the LORD to command a counting, and if David counted he should only do it at God's command and receiving ransom money to "atone" for the counting.

ii. "Numbering the hosts of Jehovah is not essentially or necessarily wrong; everything depends on the motive. . . . When it is born of pride, it is the subtlest of perils, inclining us to trust in the multitude of a host, and thus to cease to depend upon God." (Morgan)

iii. "When we are moved to number the people, we may rest assured that the impulse is Divine or Satanic, and we may determine which by the motive. If the motive is service, it is God. If the motive is pride, it is Satanic." (Morgan)

2. (3-4) Joab objects to the census.

And Joab answered, "May the LORD make His people a hundred times more than they are. But, my lord the king, *are*

they not all my lord's servants? Why then does my lord require this thing? Why should he be a cause of guilt in Israel?" Nevertheless the king's word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem.

a. **Why then does my lord desire this**

thing? Joab wasn't afraid to speak to David when he thought the king was wrong. With the best interest of both David and Israel in mind, Joab tactfully asked David to reconsider this

foolish desire to count the nation.

i. Joab also hints at the *motive* behind the counting - pride in David. The **this thing** that David desired was the increase of the

nation, and he perhaps wanted to measure the size of his army to know if he had enough force to conquer a neighboring nation. "He did it out of curiosity and creature-confidence." (Trapp)

ii. We gather from 2 Samuel 24 that this took place late in his reign. So late in his reign, David was tempted to take some of the glory in himself. He looked at how Israel had grown and prospered during his reign - it was remarkable indeed. The count was a way to take credit to himself. "The spirit of vainglory in numbers had taken possession of the people and the king, and there was a tendency to trust in numbers and forget God." (Morgan)

b. **Nevertheless the king's word prevailed**

against Joab: 2Sa. 24:4 tells us that it wasn't only Joab who tried to tell David not to do this -

the *captains of the army* also warned David not to count the soldiers in Israel. But David did so anyway.

3. (5-8) The census is made and David is

immediately sorry.

Then Joab gave the sum of the number of the people to David. All Israel *had* one million one hundred thousand men who drew the sword, and Judah *had* four hundred and seventy thousand men who drew the sword. But he did not count Levi and Benjamin among them, for the king's

word was abominable to Joab. And God was displeased with this thing; therefore He struck Israel. So David said to God, "I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly."

a. Joab gave the sum of the number of the

people to the king: he results showed that there were 1,300,000 fighting men among the twelve tribes, reflecting an estimated total

population of about 6 million in Israel.

i. 2Sa. 24:5-9 indicates that it took almost 10 months to complete the census. David should have called off this foolish census during the ten months, but he didn't.

ii. The number given in 2Sa. 24:5-9 is different than the sum arrived at here. "To attempt to reconcile them in every part is

lost labour; better at once acknowledge what cannot be successfully denied, that although the original writers of the Old Testament wrote under the influence of the

Divine Spirit, yet we are not told that the same influence descended on all *copiers* of their words, so as absolutely to prevent them from making mistakes." (Clarke)

iii. **But he did not count Levi and**

Benjamin: "The rabbis give the following reason for this: Joab, seeing that this would bring down destruction upon the people,

purposed to save two tribes. Should David ask, Why have you not numbered the Levites? Joab purposed to say, Because the Levites are not reckoned among the children of Israel. Should he ask, Why have you not numbered Benjamin? he would answer, Benjamin has been already sufficiently punished, on account of the treatment of the woman at Gibeah: if, therefore, this tribe were to be again punished, who would remain?" (Clarke)

b. **Therefore He struck Israel:** God would strike Israel with a choice of judgments offered to David. Yet God had already struck Israel by deeply convicting the King of Israel with an acute sense of his sin.

c. **I have sinned greatly:** The man after God's heart was not sinless, but had a heart sensitive to sin when it was committed. David kept a short account with God.

i. "The chief interest of this chapter for us lies in the revelation of the true character of David. His sins were the lapses and accidents of his life. This is not to condone them. It is, however, to emphasize that the habitual set of his life was far otherwise than these sins suggest, and the deepest truth concerning him is revealed, not by the failures, but by his action afterwards." (Morgan)

d. **Take away the iniquity of Your servant,**

for I have done very foolishly: David now saw the pride and vainglory that prompted him to do such a foolish thing.

4. (9-12) David is allowed to choose the judgment.

And the LORD spoke to Gad, David's seer, saying,

"Go and tell David, saying, 'Thus says the LORD:

"I offer you three *things*; choose one of them for yourself, that I may do *it* to you.'"" So Gad came to David and said to him, "Thus says the LORD: 'Choose for yourself, either three

years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking *you*, or else for three days the sword of the LORD; the plague in the land, with the angel of the LORD

destroying throughout all the territory of Israel.'

Now consider what answer I should take back to Him who sent me."

a. **I offer you three things:** God used David's sin and the resulting chastisement to reveal David's heart and wisdom. His choice of the

following three options would test David:

- **Three years of famine:** This would surely be the death of some in Israel, but the wealthy and resourceful would survive. Israel would have to depend on neighboring nations for food

- **Three months to be defeated by your foes:** This would be the death of some in Israel, but mostly only of soldiers. Israel would have to contend with **enemies** among neighboring nations

- **For three days . . . the plague in the land:** This would be the death of some in Israel, but *anyone* could be struck by this plague - rich or poor, influential or anonymous, royalty or common

i. "This was a great mercy: David must be whipped; but he may choose his own rod." (Trapp)

b. **Now consider what answer I should**

take back to Him who sent me: God wanted David to use the prophet as a mediator, and to answer to the prophet instead of directly to God.

5. (13) David chooses the three days of plague.

And David said to Gad, "I am in great distress.

Please let me fall into the hand of the LORD, for His mercies *are* very great; but do not let me fall into the hand of man."

a. **Please let me fall into the hand of the**

LORD: This meant that David chose the three days of plague. In the other two options the king and his family could be insulated against the danger, but David knew that he had to

expose *himself* to the chastisement of God.

i. "Had he chosen *war*, his own *personal safety* was in no danger, because there was already an ordinance preventing him from going to battle. Had he chosen *famine*, his own wealth would have secured his and his own family's support. But he showed the

greatness of his mind in choosing the

pestilence, to the ravages of which himself and his household were exposed equally with the meanest of his subjects." (Clarke) b. **Do not let me fall into the hand of**

man: This meant that David chose the three days of plague. In the other two options, Israel would either be at the mercy of neighbors (as in the famine) or attacked by enemies. David knew that God is far more merciful and gracious than man is.

B. The course of the plague

1. (14-15) The plague of destruction hits Israel severely.

So the LORD sent a plague upon Israel, and

seventy thousand men of Israel fell. And God

sent an angel to Jerusalem to destroy it. As he was destroying, the LORD looked and relented of the disaster, and said to the angel who was destroying, "It is enough; now restrain your hand." And the angel of the LORD stood by the threshing floor of Ornan the Jebusite.

a. **Seventy thousand men of Israel fell:** This was a great calamity upon Israel - a devastating plague striking this many in such a short period of time.

b. **The LORD looked and relented of the**

disaster: This justified David's wisdom in leaving himself in God's hands. He could not trust man to relent from destruction.

2. (16-19) David's intercession; and God's

instruction.

Then David lifted his eyes and saw the angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces. And David said to God, "Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have

they done? Let Your hand, I pray, O LORD my God, be against me and my father's house, but not against Your people that they should be plagued." Therefore, the angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite. So David went up at the word of Gad, which he had spoken in the name of the LORD.

a. Having in his hand a drawn sword

stretched out over Jerusalem: At this point God had relented from the severity of judgment, yet the threat was still imminent. So **David and the elders** humbled themselves before God and David repented.

b. Let Your hand, I pray, O LORD my God, be against me and my father's house: Like a true shepherd, David asked that the punishment be upon him and his own household. Having another purpose to accomplish, God did not accept David's offer.

c. Erect an altar to the LORD on the

threshing floor of Ornan the Jebusite: This is where David met the Angel of the LORD, and where God relented from the plague before it came upon Jerusalem. Now God wanted David to meet Him there in worship.

i. "Threshing floors were usually on a height, in order to catch every breeze; some area to

the north of David's city is indicated" (Baldwin)

ii. The **threshing floor of Ornan** had both rich history and a rich future. 2Ch. 3:1 tells us that the threshing floor of Ornan was on Mount Moriah; the same hill where Abraham offered Isaac (Gen. 22:2), and the same set of hills where Jesus died on the cross (Gen. 22:14).

iii. "In fact, David's altar was the only one in pre-exilic times which God explicitly commanded to be built." (Selman)

iv. "The decision of God to establish his altar and temple at Moriah in Jerusalem has affected all history (cf. Rev. 11:1); for this mountain became the focus of the Holy City, where His Son was crucified. And it will continue to affect history; for from this 'city he loves', he will some day rule the nations of the earth (Isa. 2:2-4)." (Payne)

3. (20-25) David buys the threshing floor of Ornan.

Now Ornan turned and saw the angel; and his four sons *who were* with him hid themselves, but Ornan continued threshing wheat. Then David came to Ornan, and Ornan looked and saw

David. And he went out from the threshing floor, and bowed before David with *his* face to the ground. Then David said to Ornan, "Grant me the place of *this* threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people." And Ornan said to David, "Take *it* to yourself, and let my lord the king do *what is* good in his eyes. Look, I *also* give *you* the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give *it* all." Then King David said to Ornan, "No, but I will surely buy *it* for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with *that which* costs

me nothing." So David gave Ornan six hundred shekels of gold by weight for the place.

a. **Now Ornan turned and saw the angel; and his four sons who were with him hid themselves:**

"Partly because of the glory and majesty in which the angel appeared, which men's weak and sinful natures are not able to

bear; and partly for the fear of God's

vengeance, which was at this time riding circuit in the land, and now seemed to be coming to

their family." (Poole)

b. **Grant me the place of this threshing**

floor . . . at full price: David wanted to transform this place where chaff was separated from wheat into a place of sacrifice and worship. It would remain a place of sacrifice and worship, because this land purchased by David became the site of Solomon's temple (1Ch.

21:28-22:5).

i. "So David bought 'the site' - *hammaqom*, which may have included the whole area of Mount Moriah - for 240 ounces of gold. This

was worth about one hundred thousand

dollars. Second Samuel 24:24 notes a much

smaller amount, 20 ounces of silver, for the

threshing floor itself." (Payne)

c. **Take it to yourself, and let my lord the king do what is good in his eyes:** Ornan had a good, generous heart and wanted to *give* David anything he wanted.

i. "Had Araunah's noble offer been accepted, it would have been *Araunah's sacrifice*, not *David's*; nor would it have answered the end of turning away the displeasure of the Most High." (Clarke)

d. **No, but I will surely buy it for the full price, for I will not take what is yours for the LORD, nor offer burnt offerings with that which costs me nothing:** David knew that it would not be a *gift* nor a *sacrifice* unto

the LORD if it did not cost him something. He didn't look for the cheapest way possible to please God.

i. "He who has a religion that *costs him nothing*, has a religion that is *worth nothing*: nor will any man esteem the ordinances of God, if those ordinances cost him nothing." (Clarke)

ii. "Where there is true, strong love to Jesus, it will cost us something. Love is the costliest of all undertakings . . . But what shall we mind if we gain Christ? You cannot give up for Him without regaining everything you have renounced, but purified and transfigured." (Meyer)

4. (26-27) God is satisfied and the judgment relents.

And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering. So the LORD commanded the angel, and he returned his sword to its sheath.

a. And offered burnt offerings and peace

offerings: This shows that David understood that the death of the 70,000 in Israel in the plague did not *atone* for his and Israel's sin.

Atonement could only be made through the blood of an approved substitute.

i. **Burnt offerings** were to atone for sin; **peace offerings** were to enjoy fellowship with God. This shows us from beginning to end, David's life was marked by fellowship with God.

ii. "We finally see the man after God's own heart turning the occasion of his sin and its punishment into an occasion of worship." (Morgan)

b. He answered him from heaven by fire

on the altar: God showed His acceptance of David's sacrifice by consuming it with fire from **heaven**. God honored David's desire to be right and to fellowship with God by answering with Divine blessing from heaven. So it always is

when God's children draw near to their God and Father for cleansing and fellowship.

i. The sending of fire from heaven answered a question that had burned in the heart of David for a long time. For many years, he had wondered where God wanted the temple to be built, and he sought for that place, as shown in Psa. 132:1-5:

LORD, remember David

And all his afflictions;

How he swore to the LORD,

And vowed to the Mighty One of Jacob:

"Surely I will not go into the chamber of my house,

Or go up to the comfort of my bed;

I will not give sleep to my eyes

Or slumber to my eyelids,

Until I find a place for the LORD,

A dwelling place for the Mighty One of Jacob."

ii. The **fire on the altar** from heaven confirmed the previous word of the Prophet Gad that *this* was the place to build the altar and the temple. We see that God simply use Satan's provocation at the opening of this

chapter to lead to the answer of this

important question for David and for the nation of Israel. There were certainly other purposes of God at work, but this was one of them.

iii. The character of Ornan's threshing floor shows us something about where and how God wants to meet with men. Ornan's threshing floor was . . .

- A simple, unadorned place - not like a fancy church at all.
- A place of ordinary work.
- A place bought with money.
- A place where bread was brought forth from.
- A place where the justice of God was evident.
- A place where sin was confessed.
- A place where sacrifice was offered and accepted.

iv. "Do not believe for a moment that visible grandeur is necessary to the place where God will meet with you. Go to your threshing floor and pray; aye, while the unmuzzled oxen take their rest, bow your knee and cry to the Lord of the harvest, and you shall meet with God there amongst the straw and the grain. Fear not to draw nigh to God in these streets, but consecrate all space to the Lord your God." (Spurgeon)

5. (28-22:1) David decides to build the temple at the place where God showed mercy to Israel.

At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there. For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, *were* at that time at the high place in Gibeon. But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD.

Then David said, "This *is* the house of the LORD God, and this *is* the altar of burnt offering for Israel."

a. **When David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there:** David knew that there was something special

about this threshing floor; he understood that God had sanctified the place Himself with fire from heaven.

i. "Having seen his prayers answered and his sacrifices accepted, the site had already become a 'house of prayer' and a 'temple for sacrifices' *cf.* 2Ch. 7:12; Isa.

56:7)." (Selman)

ii. "Abraham taught the fact of the sacrifice, while to David the reason of that sacrifice of Christ was explained. He was sacrificed to stay the plague - the plague of sin, the punishment of our iniquities." (Spurgeon)

b. **This is the house of the LORD God, and this is the altar of burnt offering for Israel:** David understood that the future temple should be built on this spot in Jerusalem. God had sanctified this humble threshing floor to Himself.

i. **This is the house:** "This is that very place foretold by Moses (Deu. 12:11)." (Trapp)

© 2006 David Guzik - No distribution beyond personal use without permission **2** David told Joab and the leaders of the

army, "Go, count the number of warriors from Beer Sheba to Dan.

Then bring back a report to me so I may know how many we have." **3** Joab replied, "May the LORD make his army a hundred times larger! My master, O king, do not all of them serve my master? Why does my master want to do this? Why bring judgment on Israel?"

4 But the king's edict stood, despite Joab's objections.

So Joab left and traveled throughout Israel before returning to Jerusalem. **5** Joab reported to David the number of warriors. In all Israel there were 1,100,000

sword-wielding soldiers; Judah alone had 470,000 sword-wielding soldiers. **6** Now Joab did not number Levi and Benjamin, for the king's edict disgusted him. **7** God was also offended by it, so he attacked Israel.

8 David said to God, "I have sinned greatly by doing this! Now, please remove the guilt of your servant, for I have acted very foolishly." **9** The LORD told Gad, David's prophet,

10 "Go, tell David, 'This is what the LORD says: "I am offering you three forms of judgment from which to choose. Pick one of them.'"" **11** Gad went to David and told him,

"This is what the LORD says: 'Pick one of these: **12** three years of famine, or three months being chased by your enemies and struck down by their swords, or three days being struck down by the LORD, during which a plague will invade the land and the LORD's messenger will destroy throughout Israel's territory.' Now, decide what I should tell the one who sent me." **13** David said to Gad, "I am very upset! I prefer to be attacked by the LORD, for his mercy is very great; I do not want to be attacked by men!" **14** So the LORD sent a plague through Israel, and 70,000 Israelite men died.

15 God sent an angel to ravage Jerusalem. As he was doing so, the LORD watched and relented from his judgment. He told the angel who was destroying, "That's enough! Stop now!"

Now the LORD's angel was standing near the threshing floor of Ornan the Jebusite. **16** David looked up and saw the LORD's messenger standing between the earth and sky with his sword drawn and in his hand, stretched out over Jerusalem. David and the leaders, covered with sackcloth, threw themselves down with their faces to the ground. **17** David said to God, "Was I not the one who decided to number the army? I am the one who sinned and committed this awful deed! As for these sheep - what have they done? O LORD my God, attack me and my family, but remove the plague from your people!"

18 So the LORD's messenger told Gad to instruct David to go up and build an altar for the LORD on the threshing floor of Ornan the Jebusite. **19** So David went up as Gad instructed him to do in the name of the LORD. **20** While Ornan was threshing wheat, he turned and saw the messenger, and he and his four sons hid themselves. **21**

When David came to Ornan, Ornan looked and saw David; he came out from the threshing floor and bowed to David with his face to the ground. **22** David said to Ornan, "Sell me the threshing floor so I can build on it an altar for the LORD - I'll pay top price - so that the plague may be removed from the people." **23** Ornan told David, "You can have it! My master, the king, may do what he wants. Look, I am giving you the oxen for burnt sacrifices, the threshing sledges for wood, and the wheat for an offering. I give it all to you." **24** King David replied to Ornan, "No, I insist on buying it for top price. I will not offer to the LORD what belongs to you or offer a burnt sacrifice that cost me nothing. **25** So David bought the place from Ornan for 600

pieces of gold. **26** David built there an altar to the LORD and offered burnt sacrifices and peace offerings. He called out to the LORD, and the LORD responded by sending fire from the sky and consuming the burnt sacrifice on the altar. **27** The LORD ordered the messenger to put his sword back into its sheath.

28 At that time, when David saw that the LORD responded to him at the threshing floor of Ornan the Jebusite, he sacrificed there. **29** Now the LORD's tabernacle (which Moses had made in the wilderness) and the altar for burnt sacrifices were at that time at the worship center in Gibeon. **30** But David could not go before it to seek God's will, for he was afraid of the sword of the LORD's messenger.

1 David then said, "This is the place where the temple of the LORD God will be, along with the altar for burnt sacrifices for Israel."

Guzik - 1 Chronicles 22:1-19

1 Chronicles 22 - David's Charge to Solomon

A. David gathers men, material, and a vision.

1. (2-4) David gathers men and material for building the temple.

So David commanded to gather the aliens who *were* in the land of Israel; and he appointed masons to cut hewn stones to build the house of God. And David prepared iron in abundance for the nails of the doors of the gates and for the joints, and bronze in abundance beyond measure, and cedar trees in abundance; for the Sidonians and those from Tyre brought much cedar wood to David.

a. **David commanded to gather the aliens**

who were in the land of Israel: 1Ki. 5:15-18

describes how these were actually put to work in the building of the temple in Solomon's day, some 70,000 slaves.

b. **Cedar trees in abundance:** The cedar trees of Lebanon were legendary for their excellent timber. This means David (and Solomon after him) wanted to build the temple out of the best materials possible.

i. It also means that they were willing to build this great temple to God with "Gentile"

wood and using "Gentile" labor. This was a temple to the God of Israel, but it was not only for Israel. Only Jews built the tabernacle, "But the temple is not built without the aid of the Gentile Tyrians. They, together with us, make up the Church of God." (Trapp)

ii. Payne on **iron in abundance**: "The king's provision of 'a large amount of iron' reflects how conditions had changed during his time - known archaeologically as Iron I - due, no doubt, to the incorporation of iron-producing Philistines within the sphere of Hebrew control."

2. (5) David's vision for the preparation of the temple.

Now David said, "Solomon my son *is* young and inexperienced, and the house to be built for the LORD *must be* exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it." So David made abundant preparations before his death.

a. **Solomon my son is young and**

inexperienced: Even after David's death, Solomon knew that he was **young and inexperienced** (1Ki. 3:7), so when offered anything he wanted wisdom to lead God's people.

b. **The house to be built for the LORD must**

be exceeding magnificent: Solomon had the same vision for the glory of the temple, and he indeed built it according to David's vision of a **magnificent, famous, and glorious** building.

Solomon had this vision breathed into him through his father's influence.

i. We can almost picture the old David and the young Solomon pouring over the plans and ideas for the temple together with excitement. David knew that it was not his

place to build it, but had the right vision for what the temple should be in general terms, and he passed that vision on to his son.

ii. **So David made abundant**

preparations before his death: This indicates that David was at peace with the idea that he himself could not build the temple and was content to prepare the way for his son to build it successfully. "This is a picture of a man who through stress and storm had found his way into the quiet calm assurance of his place in the divine economy. . . . It is a condition of peace and power." (Morgan)

iii. "The Chronicler was vitally concerned to insure support for the Jerusalem temple in his day. No more fitting stimulus for dedication in this regard could then be found than in the example set by David when he made preparations for the construction of that temple in his day." (Payne)

B. David's exhortation to his son Solomon.

1. (6-10) David's testimony of the call to build the temple.

Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel.

And David said to Solomon: "My son, as for me, it was in my mind to build a house to the name of the LORD my God; but the word of the LORD

came to me, saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. He shall build a house for My name, and he shall be My

son, and I *will be* his Father; and I will establish the throne of his kingdom over Israel forever."

a. And charged him to build a house for

the LORD God of Israel: This was not a suggestion or an idea offered to Solomon. It was a sacred *charge* for him to fulfill. David knew that he could not fulfill this last great work of his life himself; he could only do it *through* Solomon after David went to his reward. There was a sense in which if Solomon failed, David failed also.

i. Specifically, David wanted to **build a**

house to the name of the LORD my

God. "That the temple was to be built 'for the Name of the LORD' means more than his reputation or honor but ultimately for his Person." (Payne)

b. You have shed much blood and have made great wars; you shall not build a

house for My name: This explanation was not previously recorded, either in 2 Samuel or in 1

Chronicles. Here we find one of the reasons why God did not want David to build the temple, and why He chose Solomon instead. God wanted **a man of rest** and **peace** to build a **house** unto Him.

i. It wasn't that David's wars were wrong or ungodly, or that the blood he shed was unrighteous. It was that God wanted His house built from the context of peace and rest and victory; He wanted it to be built

after and *from* the victory, not from the midst of struggle.

ii. "Principally for mystical signification, to teach us that the church (whereof the

temple was a manifest and a illustrious type)

should be built by Christ, *the Prince of*

peace, Isa. 9:6; and that it should be gathered and built up, *not by might or power*, or by force of arms, but *by God's*

Spirit, Zec. 4:6, and by the preaching of the gospel of peace." (Poole) 2. (11-13) David warns Solomon to stay faithful to God and His word.

"Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you. Only may the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD your God. Then you will prosper, if you take care to fulfill the statutes and judgments with which the LORD charged Moses concerning Israel. Be strong and of good courage; do not fear nor be dismayed."

a. **May the LORD be with you; and may you prosper, and build the house of the LORD your God:** The Chronicler emphasized David's legacy and Solomon's mission to build the temple. This would become by far Solomon's greatest accomplishment.

b. **That you may keep the law of the LORD your God:** David knew that Solomon could not be strong or courageous without obedient fellowship with God. In this place of obedient fellowship, Solomon would **prosper** in all that he did.

c. **Be strong and of good courage; do not fear nor be dismayed:** Solomon could take courage and reject fear because God promised David that as long as his sons walked in obedience, they would keep the throne of Israel (1Ki. 2:1-4).

i. This is an amazing promise. No matter what the Assyrians or the Egyptians or the Babylonians did, as long as David's sons were *obedient* and followed God with their heart and with all their soul, God would establish their kingdom. He would take care of the rest.

3. (14-16) What David did to prepare for the building of the temple.

"Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them. Moreover *there are* workmen with you in abundance: woodsmen and stonecutters, and all types of skillful men for every kind of work. Of gold and silver and bronze and iron *there is* no limit. Arise and begin working, and the LORD be with you."

a. **I have taken much trouble to prepare**

for the house of the LORD: David took seriously his mission to **prepare** the way by bringing both *security* and *treasure* to Israel and his successor Solomon. With these two resources he could build **the house of the LORD**.

i. The Bible tells us that Jesus - the greater Son of David - is also building a temple

(Eph. 2:19-22). He could only do this after security and treasure were won; but the greater Son of David made this peace and plundered the enemy *Himself* at the cross.

Jesus could also say that He took **much trouble to prepare for the house of the LORD** and that He has prepared the building materials (his people, according to Eph. 2:19-22).

b. **One hundred thousand talents of gold:** This is an enormous amount of gold. Some Bible commentators believe this large number is accurate and some feel it is a scribal error. Even allowing for possible scribal error, David clearly amassed significant resources for a temple he would never build.

i. Even so, David also told Solomon to

receive these enormous resources and **add to them**. "Save as I have saved, out of the revenues of the state, and thou mayest also add something for the erection and splendour of his this house. This was a gentle though pointed hint, which was not lost on Solomon." (Clarke)

ii. "Cannot I put my hand on some young man's shoulder, and say to him, 'Thou mayest add thereto; thou hast a good voice; thou hast an active brain; begin to speak for God; there are numbers of godly men in the gospel ministry; if thou art called of God, thou mayest add thereto'?" (Spurgeon)

c. Arise and begin working, and the LORD

be with you: David made all the preparation, but it was in vain if Solomon did not **begin working**. He had to actually do the work, and do it with the confidence that the LORD was with him.

i. David is an example of someone who works in the background, who receives none or little credit for his work, but the job cannot be done without him.

- David gathered the materials for the temple

- David prepared some of those materials

- David won the peace with surrounding nations that Israel needed to build the temple

- David found and purchased the site to build the temple

- David established the plans for the temple

- David organized and commanded the administration and servants of the

temple

ii. Yet no one calls it "David's temple." It seems that all the credit, all the name, all the glory goes to Solomon. It doesn't seem to have bothered David, because he was a man after God's heart.

iii. "So, if you go to a country town or village, and you preach the gospel to a few poor folk, you may never have seemed very successful; but you have been preparing the way for somebody else who is coming after you." (Spurgeon)

iv. "But *this is a terrible blow at self*. Self says, 'I like to begin something of my own, and I like to carry it out; I do not want any

interference from other people.' A friend proposed, the other day, to give you a little help in your service. You looked at him as if he had been a thief. You do not want any help; you are quite up to the mark; you are like a wagon and four horses, and a dog under the wagon as well! There is everything about you that is wanted; you need no help from anybody; you can do all things almost without the help of God! I am very sorry for you if that is your opinion." (Spurgeon)

4. (17-19) David's command to the leaders of Israel.

David also commanded all the leaders of Israel to help Solomon his son, *saying*, "*Is not the LORD your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people. Now set your heart and your soul to seek the LORD your God.*

Therefore arise and build the sanctuary of the LORD God, to bring the ark of the covenant of the LORD and the holy articles of God into the house that is to be built for the name of the LORD."

a. David also commanded all the leaders of

Israel to help Solomon his son: David knew that one leader - even a great leader - was not enough to get a great work done. When God calls a leader He also calls other **leaders . . . to help.**

b. Now set your heart and your soul to

seek the LORD your God: This command of David's is interesting in its context. David gave this command in the context of *work*, not the context of leisurely repose before God. David knew that it was possible to keep one's heart set on seeking God even in the midst of doing a great work before the LORD.

i. "They must *seek the LORD* (v. 19) as David had sought him (*cf.* 13:3; 14:10, 14).

David explains how to seek ('devote your heart and soul'; *cf.* REB, NEB, JB) and what it meant in practice (*Build the sanctuary*). As elsewhere, 'seeking' is an act of obedience rather than a search for guidance, and David

will yet again underline its importance (1Ch. 28:8-9)." (Selman)

ii. "Thus Solomon came to the Jewish throne with every possible advantage. Had he made a proper use of his state and of his talents, he would have been the greatest as well as the wisest of sovereigns. But alas! How soon did this pure gold become dim! He began with an unlawful matrimonial connection; this led him to a commerce that was positively forbidden by the law of God: he then multiplied his matrimonial connections with pagan women; they turned his heart

away from God, and the once wise and holy Solomon died a fool and an idolater." (Clarke)

iii. "Did David live in vain? Can it be truly said that he failed in the grandest project of his life? Assuredly not; he did all that he was permitted to do, and by making those elaborate preparations, he was really the means of the building of the temple." (Spurgeon)

iv. "God buries the workman, but the devil himself cannot bury the work. The work is everlasting, though the workmen die. We pass away, as star by star grows dim; but the eternal light is never-fading. God shall have the victory." (Spurgeon)

© 2006 David Guzik - *No distribution beyond personal use without permission* **2** David ordered the resident foreigners in the land of Israel to be called together. He appointed some of them to be stonecutters to chisel stones for the building of God's temple. **3** David supplied a large amount of iron for the nails of the doors of the gates and for braces, more bronze than could be weighed, **4** and more cedar logs than could be counted. (The Sidonians and Tyrians had brought a large amount of cedar logs to David.) **5** David said, "My son Solomon is just an inexperienced young man, and the temple to be built for the LORD must be especially magnificent so it will become famous and be considered splendid by all the nations. Therefore I will make preparations for its construction." So David made extensive preparations before he died.

6 He summoned his son Solomon and charged him to build a temple for the LORD God of Israel. **7** David said to Solomon: "My son, I really wanted to build a temple to honor the LORD my God. **8** But the LORD said to me: 'You have spilled a great deal of blood and fought many battles.

You must not build a temple to honor me, for you have spilled a great deal of blood on the ground before me. **9**

Look, you will have a son, who will be a peaceful man. I will give him rest from all his enemies on every side.

Indeed, Solomon will be his name; I will give Israel peace and quiet during his reign. **10** He will build a temple to honor me; he will become my son, and I will become his father. I will grant to his dynasty permanent rule over Israel.'

11 "Now, my son, may the LORD be with you! May you succeed and build a temple for the LORD your God, just as he announced you would. **12** Only may the LORD give you insight and understanding when he places you in charge of Israel, so you may obey the law of the LORD your God. **13**

Then you will succeed, if you carefully obey the rules and regulations which the LORD ordered Moses to give to Israel.

Be strong and brave! Don't be afraid and don't panic! **14**

Now, look, I have made every effort to supply what is needed to build the LORD's temple. I have stored up 100,000 talents of gold, 1,000,000 talents of silver, and so much bronze and iron it cannot be weighed, as well as wood and stones. Feel free to add more! **15** You also have available many workers, including stonecutters, masons, carpenters, and an innumerable array of workers who are skilled **16** in using gold, silver, bronze, and iron. Get up and begin the work! May the LORD be with you!"

17 David ordered all the officials of Israel to support his son Solomon. **18** He told them, "The LORD your God is with you! He has made you secure on every side, for he handed over to me the inhabitants of the region and the region is subdued before the LORD and his people. **19**

Now seek the LORD your God wholeheartedly and with your entire being! Get up and build the sanctuary of the LORD God! Then you can bring the ark of the LORD's covenant and the holy items dedicated to God's service into the temple that is built to honor the LORD."

1 When David was old and approaching the end of his life, he made his son Solomon king over Israel.

Guzik - 1 Chronicles 23:1-32

1 Chronicles 23 - New Duties for the Levites

A. The groupings of the Levites.

1. (1-2) David passes the kingdom to Solomon.

So when David was old and full of days, he made his son Solomon king over Israel. And he gathered together all the leaders of Israel, with the priests and the Levites.

a. **When David was old and full of days, he made his son Solomon king over Israel:**

David had other sons who might also claim the throne of Israel after his death (especially Adonijah). 1Ki. 1:31-40 describes in greater detail how David made sure that Solomon and not Adonijah took the throne after his death.

i. "Not that he did resign the kingdom to him, but that he declared his mind concerning his succession into the throne after his death." (Poole)

b. **He gathered together all the leaders of**

Israel: David gathered these for the purpose of organizing them to help Solomon with the work of building the temple and administering the affairs of the kingdom.

2. (3-6) The number and the main groupings of the Levites.

Now the Levites were numbered from the age of

thirty years and above; and the number of

individual males was thirty-eight thousand. Of these, twenty-four thousand *were* to look after the work of the house of the LORD, six thousand *were* officers and judges, four thousand *were* gatekeepers, and four thousand praised the LORD with *musical* instruments, "which I made,"

said David, "for giving praise." Also David separated them into divisions among the sons of Levi: Gershon, Kohath, and

Merari.

a. **The Levites were numbered for the age**

of thirty years and above: This was based on the ancient command found in Num. 4:1-3, indicating that a Levite's service began at 30 years of age.

b. **The number of individuals was thirty-**

eight thousand: These 38,000 qualified Levites were divided into different duties.

i. **To look after the work of the house of**

the LORD: The temple was a busy place constantly flowing with worshippers, sacrifice, and service unto God. It took many skilled people to take care of all the practical matters behind this activity.

ii. **Officers and judges:** The Levites were also the civil servants for the Kingdom of Israel. Governmental records, decisions, and administration were all in the hands of the Levites.

iii. **Gatekeepers:** These had the responsibility for security, both in a practical and spiritual sense. They made sure that only those who were ready to serve and worship God could come to the temple and its associated building.

iv. **Four thousand praised the LORD:**

These Levites had the job of worshipping God both with their voices and musical instruments. They did this both to honor God directly and also to encourage *others* to worship God.

c. **David separated them into divisions**

among the sons of Levi: Gershon, Kohath,

and Merari: These family groupings within the tribe of Levi were described hundreds of years before in Numbers 3 and 4.

i. **Gershon:** The Gershonites were to take care of the skins that covered the tabernacle itself.

ii. **Kohath:** The Kohathites were to take care of the furniture of the tabernacle including the ark of the covenant, the table of showbread, and so forth, under the direction of Eleazar the priest, son of Aaron.

iii. **Merari:** The family of Merari was to take care of the structural aspects of the tabernacle including the pillars, the boards, and so forth

3. (7-11) The Gershonites.

Of the Gershonites: Laadan and Shimei. The sons of Laadan: the first Jehiel, then Zetham and Joel; three *in all*. The sons of Shimei: Shelomith, Haziël, and Haran; three *in all*. These were the heads of the fathers' *houses* of Laadan. And the sons of Shimei: Jahath, Zina, Jeush, and Beriah.

These *were* the four sons of Shimei. Jahath was the first and Zizah the second. But Jeush and Beriah did not have many sons; therefore they

were assigned as one father's house.

4. (12-13) The Kohathites.

The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; four *in all*. The sons of Amram: Aaron and Moses; and Aaron was set apart, he and his sons forever, that he should sanctify the most holy things, to burn incense before the LORD, to minister to Him, and to give the blessing in His name forever.

a. **And Aaron was set apart, he and his**

sons forever: Among the Levites, the descendants of Aaron were chosen for the priestly duties described in these verses. Being a member of the tribe of Levi was not enough to be a priest; one had to be a descendant of this particular family of Aaron.

b. That he should sanctify the most holy things, to burn incense before the LORD, to minister to Him, and to give the blessing in His name forever: This is a brief but powerful description of the duties of the priests of Israel.

· **That he should sanctify the most holy**

things: The priest was to have an active concern for holiness, and to be able to discern between what was holy and what was not. This means that holiness had to touch the life of the priest; he had to represent God before the people.

· **To burn incense before the LORD:**

Incense is a picture of intercessory prayer. The priest had to represent the people before the Lord. "The fragrant incense stealing heavenward is a beautiful emblem of intercessory prayer. Let us pray more, not for ourselves so much as for others. This is the sign of growth in grace, when our prayers are fragrant with the names of friend and foe, and mingled with the coals of the golden altar." (Meyer)

· **To minister to Him:** The priest was busy with people and the work of ministry, but he must never forget his ministry to God Himself. He was to spend time in personal devotion, worship, and attention given to God in the secret place.

· **To give the blessing in His name**

forever: The priest was blessed so that he could bless others. "It is not enough to linger in soft prayer within the veil, we must come forward to bless mankind. He who is nearest to God is closest to man." (Meyer) 5. (14-20) The sons of Moses, of the family of Kohath.

Now the sons of Moses the man of God were reckoned to the tribe of Levi. The sons of Moses *were* Gershon and Eliezer. Of the sons of Gershon, Shebuel *was* the first. Of the descendants of Eliezer, Rehabiah was the first.

And Eliezer had no other sons, but the sons of Rehabiah were very many. Of the sons of Izhar, Shelomith *was* the first. Of the sons of Hebron, Jeriah *was* the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. Of the sons of Uzziel, Michah *was* the first and Jesshiah the second.

6. (21-23) The family of Merari.

The sons of Merari *were* Mahli and Mushi. The sons of Mahli *were* Eleazar and Kish. And Eleazar died, and had no sons, but only daughters; and their brethren, the sons of Kish, took them *as wives*. The sons of Mushi *were* Mahli, Eder, and Jeremoth; three *in all*.

B. David changes the duties of the Levites.

1. (24-26) The reason for the change of duty.

These *were* the sons of Levi by their fathers' houses; the heads of the fathers' *houses* as they were counted individually by the number of their names, who did the work for the service of the house of the LORD, from the age of twenty years and above. For David said, "The LORD God of Israel has given rest to His people, that they may dwell in Jerusalem forever"; and also to the Levites, "They shall no longer carry the tabernacle, or any of the articles for its service."

a. **From the age of twenty years and**

above: David first changed the year when service began for the Levites from 30 to 20.

i. One reason he did this was because the new temple would require more workers, and he wanted to keep the Levites busy.

"Temple service will certainly have brought increased work, even though the occasional duty of transporting the ark was now to be

abolished. In fact, the Levites and their duties had suffered from long-standing neglect." (Selman)

b. The LORD God of Israel has given rest

to His people: Now that the tabernacle and its furnishings would **rest** permanently at the temple David planned and Solomon would build, there could and should be a change in the duties of the Levites.

2. (27-32) The new duties of the Levites.

For by the last words of David the Levites *were* numbered from twenty years old and above; because their duty *was* to help the sons of Aaron in the service of the house of the LORD, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God, both with the showbread and the fine flour for the grain offering, with the

unleavened cakes and *what is baked in* the pan, with what is mixed and with all kinds of measures and sizes; to stand every morning to thank and praise the LORD, and likewise at evening; and at every presentation of a burnt offering to the LORD on the Sabbaths and on the New Moons and on the set feasts, by number according to the ordinance governing them, regularly before the LORD; and that they should attend to the needs of the tabernacle of meeting, the needs of the holy *place*, and the needs of the sons of Aaron their brethren in the work of the house of the LORD.

a. For by the last word of David the Levites were numbered: "Never was the true kingliness of David more manifest, than when he sought to make these arrangements for the

consolidation around the Throne of God of that kingdom which he was so soon to leave." (Morgan)

i. 2Ch. 29:25 tells us that David commanded

this arrangements as he worked together with *Gad the king's seer* and *Nathan the prophet*. It also tells us that these arrangements were *the commandment of the LORD by his prophets*. This was Holy Spirit guided organization and administration.

ii. "Guided by the prophets (2Ch. 29:25), the king exercised his administrative genius to establish a system of procedures that helped maintain legitimate worship under his successors." (Payne)

b. Because their duty was to help the sons of Aaron in the service of the house of the LORD: Since the tabernacle and its service was now to come to a place of permanent rest, the Levites who once had the responsibility to manage and move the mobile structure could now become the helpers of the priests, the **sons of Aaron**.

c. To stand every morning to thank and praise the LORD: The Chronicler mentioned many specific duties of the Levites (**purifying all holy things . . . with the showbread . . .**

what is baked in the pan). Yet he included among them this most important duty: **to stand every morning to thank and praise**

the LORD. This was essential among the duties of the Levites and the priests, and could never be neglected.

i. "The specific work of the Levites is beautifully described by the chronicler in the closing verses of the chapter. They were the servants of the priest and of the house. They were also to stand at morning and evening to praise the Lord. High and holy calling, this." (Morgan)

ii. "It was the priests' business to kill, flay, and dress, as well as to *offer*, the victims; but being *few*, they were obliged to employ the Levites to flay those animals. The Levites were, properly speaking, servants to the priests, and were employed about the more servile part of divine worship." (Clarke) iii. "As assistants, they were active in side-rooms and courtyards rather than the main building, preparing food and offerings rather than actually offering sacrifices." (Selman)

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2 David assembled all the leaders of Israel, along with the priests and the Levites. **3** The Levites who were thirty years old and up were counted; there were 38,000 men. **4**

David said, "Of these, 24,000 are to direct the work of the LORD's temple; 6,000 are to be officials and judges; **5**

4,000 are to be gatekeepers; and 4,000 are to praise the LORD with the instruments I supplied for worship." **6** David divided them into groups corresponding to the sons of Levi: Gershon, Kohath, and Merari.

7 The Gershonites included Ladan and Shimei.

8 The sons of Ladan:

Jehiel the oldest, Zetham, and Joel – three in all.

9 The sons of Shimei:

Shelomoth, Haziël, and Haran – three in all.

These were the leaders of the family of Ladan.

10 The sons of Shimei:

Jahath, Zina, Jeush, and Beriah. These were Shimei's sons

– four in all. **11** Jahath was the oldest and Zizah the second oldest. Jeush and Beriah did not have many sons, so they were considered one family with one responsibility.

12 The sons of Kohath:

Amram, Izhar, Hebron, and Uzziel – four in all.

13 The sons of Amram:

Aaron and Moses.

Aaron and his descendants were chosen on a permanent basis to consecrate the most holy items, to offer sacrifices before the LORD, to serve him, and to praise his name. **14**

The descendants of Moses the man of God were considered Levites.

15 The sons of Moses:

Gershom and Eliezer.

16 The son of Gershom:

Shebuel the oldest.

17 The son of Eliezer was Rehabiah, the oldest. Eliezer had no other sons, but Rehabiah had many descendants.

18 The son of Izhar:

Shelomith the oldest.

19 The sons of Hebron:

Jeriah the oldest, Amariah the second, Jahaziel the third, and Jekameam the fourth.

20 The sons of Uzziel:

Micah the oldest, and Isshiah the second.

21 The sons of Merari:

Mahli and Mushi.

The sons of Mahli:

Eleazar and Kish.

22 Eleazar died without having sons; he had only daughters. The sons of Kish, their cousins, married them.

23 The sons of Mushi:

Mahli, Eder, and Jeremoth – three in all.

24 These were the descendants of Levi according to their families, that is, the leaders of families as counted and individually listed who carried out assigned tasks in the LORD's temple and were twenty years old and up. **25**

For David said, "The LORD God of Israel has given his people rest and has permanently settled in Jerusalem. **26**

So the Levites no longer need to carry the tabernacle or any of the items used in its service." **27** According to David's final instructions, the Levites twenty years old and up were counted.

28 Their job was to help Aaron's descendants in the service of the LORD's temple. They were to take care of the courtyards, the rooms, ceremonial purification of all holy items, and other jobs related to the service of God's temple.

29 They also took care of the bread that is displayed, the flour for offerings, the unleavened wafers, the round cakes, the mixing, and all the measuring. **30**

They also stood in a designated place every morning and offered thanks and praise to the LORD. They also did this in the evening **31** and whenever burnt sacrifices were offered to the LORD on the Sabbath and at new moon festivals and assemblies. A designated number were to serve before the LORD regularly in accordance with regulations. **32** They were in charge of the meeting tent and the holy place, and helped their relatives, the descendants of Aaron, in the service of the LORD's temple.

1 The divisions of Aaron's descendants were as follows: The sons of Aaron:

Nadab, Abihu, Eleazar, and Ithamar.

Guzik - 1 Chronicles 24:1-31

1 Chronicles 24 - The Sections of the Priesthood

A. The twenty-four divisions of the priesthood.

1. (1-6) The sons of Aaron and what became of them.

Now *these are* the divisions of the sons of Aaron.

The sons of Aaron *were* Nadab, Abihu, Eleazar, and Ithamar. And Nadab and Abihu died before their father, and had no children; therefore

Eleazar and Ithamar ministered as priests. Then David with Zadok of the sons of Eleazar, and

Ahimelech of the sons of Ithamar, divided them according to the schedule of their service. There were more leaders found of the sons of Eleazar than of the sons of Ithamar, and *thus* they were divided. Among the sons of Eleazar *were* sixteen heads of *their* fathers' houses, and eight heads of their fathers' houses among the sons of Ithamar.

Thus they were divided by lot, one group as another, for there were officials of the sanctuary and officials *of the house* of God, from the sons of Eleazar and from the sons of Ithamar. And the scribe, Shemaiah the son of Nethanel, *one of* the Levites, wrote them down before the king, the leaders, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' *houses* of the priests and Levites, one father's house taken for Eleazar and *one* for Ithamar.

a. **Nadab and Abihu died before their**

father: God judged Nadab and Abihu because they dared to bring *strange fire* before the LORD, blaspheming God's commandments for sacrifice (Num. 10:1-2).

b. **Divided them according to the schedule**

of their service: David took the descendants of Aaron - the priestly family of Israel - and together with **Zadok** he divided them into 24

sections, to serve **according to the schedule of their service.**

i. "Two aspects of this service are emphasized - that it is to be regulated in an orderly system of twenty-four courses (vv. 1-19), and that it provides a pattern to be followed by the priests' Levitical assistants (vv. 20-31)." (Selman)

2. (7-19) The priesthood is divided by lot into 24 sections.

Now the first lot fell to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malchijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the ninth to Jeshua, the tenth to Shecaniah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to

Happizzez, the nineteenth to Pethahiah, the

twentieth to Jehezkel, the twenty-first to Jachin, the twenty-second to Gamul, the twenty-third to Delaiah, the twenty-fourth to Maaziah. This *was* the schedule of their service for coming into the house of the LORD according to their ordinance by the hand of Aaron their father, as the LORD God of Israel had commanded him.

a. This was the schedule of their service for coming into the house of the LORD:

David knew that because there were so many descendants of Aaron by this time, the priests should be divided so they could fairly be assigned the privileged service of the temple.

i. "In later Jewish practice, the number of twenty-four courses was based on a lunar calendar of forty-eight weeks, with each course serving for a week at a time and thus twice in a year." (Selman)

ii. "With the passage of time, some of the Davidic courses died out or had to be consolidated with others, and new ones were formed to take their places. At the first return from exile in 527 B.C., only four courses were registered. . . . By 520 twenty-two were again operative, (Neh. 12:1-7), but only half of them were the courses as originally organized by David." (Payne)

B. The rest of the sons of Levi.

1. (20-30) A list of the remaining sons of Levi.

And the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. Concerning Rehabiah, of the sons of Rehabiah, the first *was* Isshiah. Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. Of the sons *of Hebron*, Jeriah *was the first*, Amariah the second, Jahaziel the third, *and* Jekameam the fourth. *Of* the sons of Uzziel, Michah; of the sons of Michah, Shamir. The brother of Michah, Isshiah;

of the sons of Isshiah, Zechariah. The sons of Merari *were* Mahli and Mushi; the son of Jaaziah, Beno. The sons of Merari by Jaaziah *were* Beno, Shoham, Zaccur, and Ibri. Of Mahli: Eleazar, who had no sons. Of Kish: the son of Kish, Jerahmeel. Also the sons of Mushi *were* Mahli, Eder, and Jerimoth. These *were* the sons of the Levites according to their fathers' houses.

a. **And the rest of the sons of Levi:** These were the descendants of Kohath's son Amram who were *not* of the family of Moses and Aaron (Exo. 6:18-27).

2. (31) How their lots were chosen.

These also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers'

houses of the priests and Levites. The chief fathers *did* just as their younger brethren.

a. **These also cast lots just as their brothers the sons of Aaron did:** These other descendants of the family of Kohath were divided according to the schedule for their service, along the same pattern as the priests.

b. **The chief fathers did just as their younger brethren:** "The lots of the elder and younger brethren were promiscuously put together, and the order was settled as the lots came forth, without any regard to the age, or dignity, or number of the persons or families, the youngest family having the first course if they had the first lot." (Poole) i. "There was a tactful mingling in the arrangement of the older and the younger men, so that in this highest and holiest national service the experience of age and the enthusiasm of youth were naturally inspiring." (Morgan)

© 2006 David Guzik - No distribution beyond personal use without permission **2** Nadab and Abihu died before their father did; they had no sons. Eleazar and Ithamar served as priests.

3 David, Zadok (a descendant of Eleazar), and Ahimelech (a descendant of Ithamar) divided them into groups to carry out their assigned responsibilities. **4** The descendants of Eleazar had more leaders than the descendants of Ithamar, so they divided them up accordingly; the descendants of Eleazar had sixteen leaders, while the descendants of Ithamar had eight. **5**

They divided them by lots, for there were officials of the holy place and officials designated by God among the descendants of both Eleazar and Ithamar. **6** The scribe Shemaiah son of Nethanel, a Levite, wrote down their names before the king, the officials, Zadok the priest, Ahimelech son of Abiathar, and the leaders of the priestly and Levite families. One family was drawn by lot from Eleazar, and then the next from Ithamar.

7 The first lot went to Jehoiarib,
the second to Jedaiah,

8 the third to Harim,
the fourth to Seorim,

9 the fifth to Malkijah,
the sixth to Mijamin,

10 the seventh to Hakkoz,
the eighth to Abijah,

11 the ninth to Jeshua,
the tenth to Shecaniah,

12 the eleventh to Eliashib,
the twelfth to Jakim,

13 the thirteenth to Huppah,
the fourteenth to Jeshebeab,

14 the fifteenth to Bilgah,
the sixteenth to Immer,

15 the seventeenth to Hezir,

the eighteenth to Happizzez,
16 the nineteenth to Pethahiah,
the twentieth to Jehezkel,
17 the twenty-first to Jakin,
the twenty-second to Gamul,
18 the twenty-third to Delaiah,
the twenty-fourth to Maaziah.

19 This was the order in which they carried out their assigned responsibilities when they entered the LORD's temple, according to the regulations given them by their ancestor Aaron, just as the LORD God of Israel had instructed him.

20 The rest of the Levites included:
Shubael from the sons of Amram,
Jehdeiah from the sons of Shubael,

21 the firstborn Isshiah from Rehabiah and the sons of Rehabiah,

22 Shelomoth from the Izharites,
Jahath from the sons of Shelomoth.

23 The sons of Hebron:

Jeriah, Amariah the second, Jahaziel the third, and Jekameam the fourth.

24 The son of Uzziel:

Micah;

Shamir from the sons of Micah.

25 The brother of Micah:

Isshiah.

Zechariah from the sons of Isshiah.

26 The sons of Merari:

Mahli and Mushi.

The son of Jaaziah:

Beno.

27 The sons of Merari, from Jaaziah:

Beno, Shoham, Zaccur, and Ibri.

28 From Mahli:

Eleazar, who had no sons.

29 From Kish:

Jerahmeel.

30 The sons of Mushi:

Mahli, Eder, and Jerimoth.

These were the Levites, listed by their families.

31 Just like their relatives, the descendants of Aaron, they also cast lots before King David, Zadok, Ahimelech, the leaders of families, the priests, and the Levites. The families of the oldest son cast lots along with the those of the youngest.

1 David and the army officers selected some of the sons of Asaph, Heman, and Jeduthun to prophesy as they played stringed instruments and cymbals. The following men were assigned this responsibility: Guzik - 1 Chronicles 25:1-31

1 Chronicles 25 - Musicians for the Temple

A. The musicians for the temple.

1. (1) Musicians separated for service.

Moreover David and the captains of the army separated for the service *some* of the sons of Asaph, of Heman, and of Jeduthun, who *should* prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was:

a. **David and the captains of the army**

separated for the service: Interestingly, the **captains of the army** took part in the selection and organization of the musicians or

"worship leaders" for Israel. David sensed a connection between the security of the kingdom and the worship and honoring of God.

i. "Chapter 25 concerns David's organization of the four thousand Levitical musicians

(23:5) into courses of service that correspond to those of the priests and temple Levites (chapter 24)." (Payne)

ii. "David did give high regard to the counsel of his military commanders (1Ch. 11:10;

12:32; 28:1), even in liturgical affairs (cf. 1Ch. 13:1; 15:25)." (Payne)

b. Who should prophesy with harps, stringed instruments, and cymbals: Their service was connected with the dynamic of **prophesy** in the sense that it was inspired by God. Their ministry in music was not merely the product of good musicianship; it was a gift of the Holy Spirit being exercised through them.

i. "This work of praise is thrice described by a somewhat singular, and, in this connection, arresting word, 'prophecy.' The use of this word here is a revelation of the true value of the service of music in the sanctuary of God." (Morgan)

ii. "Either they supplied messages direct from God in the manner of the classical prophets, for which the Levite Jahaziel (2Ch. 20:14-17) provides an obvious analogy, or their praise was itself seen as 'prophecy' in that it proclaimed God's word with God's authority." (Selman)

2. (2-6) The sons of Asaph, Jeduthun, and Heman.

Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah; the sons of Asaph *were* under the direction of Asaph, who prophesied according to the order of the king. Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD. Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth. All these *were* the sons of Heman the king's seer in the words of God, to exalt his horn. For God gave Heman fourteen sons and three

daughters. All these *were* under the direction of their father for the music *in* the house of the LORD, with cymbals, stringed instruments, and harps, for the service of the house of God. Asaph, Jeduthun, and Heman *were* under the authority of the king.

a. **Asaph, who prophesied according to the order of the king:** 12 Psalms are attributed to Asaph (Psalm 50 and Psalms 73 through 83).

b. **Jeduthun, who prophesied with a harp to give thanks and to praise the LORD:** Jeduthun's music ministry was so inspired by the Spirit of God that it could be said that he **prophesied with a harp**.

c. **Heman the king's seer:** "He is called *the king's seer*, either because the king took special delight in him, or because he frequently attended upon the king in his palace, executing his sacred office there, while the rest were constantly employed in the tabernacle." (Poole)

d. **Asaph, Jeduthun, and Heman were under the authority of the king:** These enormously talented and Spirit-anointed men knew how to submit themselves under the leadership of David, **under the authority of the king**.

i. We note the prominent place of the **sons of Heman**, and that **all these were under the direction of their father for the music in the house of the LORD**. "How one would like to have seen Heman coming into the Temple with his children! It was largely owing to him and their mother that they were what they were." (Meyer)

ii. **Under the direction of their father:** "Heman's children were 'under the hands of their father.' Young people must not get the upper hand." (Meyer)

iii. Yet we also see that **Heman** was among those **under the authority of the king**.

"But if you would rule well, you must obey. Asaph, Heman, and Jeduthun, were under the king. The man who is himself under authority, can say, Go, come, do this or that, with the calm assurance of being obeyed." (Meyer)

B. The result of the casting of lots for their duty.

1. (7-8) The number of skillful musicians.

So the number of them, with their brethren who were instructed in the songs of the LORD, all who were skillful, *was* two hundred and eighty-eight.

And they cast lots for their duty, the small as well as the great, the teacher with the student.

a. **They cast lots for their duty, the small as well as the great, the teacher with the student:** David didn't give the choice worship assignments only to the most talented and greatest. He let God do the choosing and it was both a prevention of pride for the **great** and the **teacher**, and a learning opportunity for the **small** and the **student**.

2. (9-31) The divisions of the musicians.

Now the first lot for Asaph came out for Joseph; the second for Gedaliah, him with his brethren and sons, twelve; the third for Zaccur, his sons and his brethren, twelve; the fourth for Jizri, his sons and his brethren, twelve; the fifth for Nethaniah, his sons and his brethren, twelve; the sixth for Bukkiah, his sons and his brethren,

twelve; the seventh for Jesharelah, his sons and his brethren, twelve; the eighth for Jeshaiiah, his sons and his brethren, twelve; the ninth for Mattaniah, his sons and his brethren, twelve; the tenth for Shimei, his sons and his brethren, twelve; the eleventh for Azarel, his sons and his brethren, twelve; the twelfth for Hashabiah, his sons and his brethren, twelve; the thirteenth for Shubael, his sons and his brethren, twelve; the fourteenth for Mattithiah, his sons and his brethren, twelve; the fifteenth for Jeremoth, his sons and his brethren, twelve; the sixteenth for Hananiah, his sons and

his brethren, twelve; the seventeenth for Joshbekashah, his sons and his brethren, twelve; the eighteenth for Hanani, his sons and his brethren, twelve; the nineteenth for Mallothi, his sons and his brethren, twelve; the twentieth for Eliathah, his sons and his brethren, twelve; the twenty-first for Hothir, his sons and his brethren, twelve; the twenty-second for Giddalti, his sons and his brethren, twelve; the twenty-third for Mahazioth, his sons and his brethren, twelve; the twenty-fourth for Romamti-Ezer, his sons and his brethren, twelve.

© 2006 David Guzik - No distribution beyond personal use without permission **2** From the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asarelah. The sons of Asaph were supervised by Asaph, who prophesied under the king's supervision.

3 From the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Hashabiah, and Mattithiah – six in all, under supervision of their father Jeduthun, who prophesied as he played a harp, giving thanks and praise to the LORD.

4 From the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. **5** All these were the sons of Heman, the king's prophet. God had promised him these sons in order to make him prestigious. God gave Heman fourteen sons and three daughters.

6 All of these were under the supervision of their fathers; they were musicians in the LORD's temple, playing cymbals and stringed instruments as they served in God's temple. Asaph, Jeduthun, and Heman were under the supervision of the king. **7** They and their relatives, all of them skilled and trained to make music to the LORD, numbered two hundred eighty-eight.

8 They cast lots to determine their responsibilities – oldest as well as youngest, teacher as well as student.

9 The first lot went to Asaph's son Joseph and his relatives and sons – twelve in all, the second to Gedaliah and his relatives and sons – twelve in all,

10 the third to Zaccur and his sons and relatives – twelve in all,

11 the fourth to Izri and his sons and relatives – twelve in all,

12 the fifth to Nethaniah and his sons and relatives – twelve in all,

13 the sixth to Bukkiah and his sons and relatives – twelve in all,

14 the seventh to Jesharelah and his sons and relatives – twelve in all,

15 the eighth to Jeshaiiah and his sons and relatives – twelve in all,

16 the ninth to Mattaniah and his sons and relatives – twelve in all,

17 the tenth to Shimei and his sons and relatives – twelve in all,

18 the eleventh to Azarel and his sons and relatives – twelve in all,

19 the twelfth to Hashabiah and his sons and relatives – twelve in all,

20 the thirteenth to Shubael and his sons and relatives – twelve in all,

21 the fourteenth to Mattithiah and his sons and relatives – twelve in all,

22 the fifteenth to Jerimoth and his sons and relatives – twelve in all,

23 the sixteenth to Hananiah and his sons and relatives – twelve in all,

24 the seventeenth to Joshbekashah and his sons and relatives – twelve in all,

25 the eighteenth to Hanani and his sons and relatives – twelve in all,

26 the nineteenth to Mallothi and his sons and relatives

- twelve in all,

27 the twentieth to Eliathah and his sons and relatives - twelve in all,

28 the twenty-first to Hothir and his sons and relatives - twelve in all,

29 the twenty-second to Giddalti and his sons and relatives - twelve in all,

30 the twenty-third to Mahazioth and his sons and relatives - twelve in all,

31 the twenty-fourth to Romamti-Ezer and his sons and relatives - twelve in all.

1 The divisions of the gatekeepers:

From the Korahites: Meshelemiah, son of Kore, one of the sons of Asaph.

Guzik - 1 Chronicles 26:1-32

1 Chronicles 26 - The Gatekeepers for the Temple

A. The divisions of the gatekeepers.

1. (1-5) The divisions of the gatekeepers.

Concerning the divisions of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. And the sons of Meshelemiah *were* Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. Moreover the sons of Obed-Edom *were* Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him.

a. **Divisions of the gatekeepers:** These had the responsibility for security, both in a practical and spiritual sense. They made sure that only those who were ready to serve and worship God

could come to the temple and its associated building. Their work had to be organized and arranged just as much as the work of the priests who officiated at the sacrifices.

i. "Though less prominent than some of their Levitical colleagues, from time to time the gatekeepers made a vital contribution to national life, notably under the high priest Jehoiada (2Ch. 23:4-6, 19), and in the reigns of Hezekiah (2Ch. 31:14-19) and Josiah (2Ch. 34:9-13)." (Selman)

ii. "Essentially their duty was to make ordinary people aware of the practical limits of holiness, for anyone entering the sanctuary unlawfully did so on penalty of death." (Selman)

iii. Though some might see their work as humble, it was actually of great privilege.

Remember the envy of the Psalmist: *I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.*

(Psa. 84:10)

b. **Of the sons of Asaph:** "Not that famous *Asaph* the singer, but another *Asaph*, called also *Ebiasaph*, 1Ch. 6:37." (Trapp) 2. (6-8) Shemaiah and his sons, and the other sons of Obed-Edom.

Also to Shemaiah his son were sons born who governed their fathers' houses, because they *were* men of great ability. The sons of Shemaiah *were* Othni, Rephael, Obed, and Elzabad, whose brothers Elihu and Semachiah *were* able men. All these *were* of the sons of Obed-Edom, they and their sons and their brethren, able men with strength for the work: sixty-two of Obed-Edom.

a. **Who governed their fathers' houses, because they were men of great ability:** Shemaiah was of the family of gatekeepers, yet his sons rose to positions of high responsibility because they were **men of great ability**. They are also described as **able men with strength for the work**.

i. " *Able men* might be better translated,

'strong men'. The job might entail removal of unwelcome people or objects (*cf.* 2Ch. 26:16-20)." (Selman)

3. (9-12) Other gatekeepers.

And Meshelemiah had sons and brethren, eighteen able men. Also Hosah, of the children of Merari, had sons: Shimri the first (for *though* he was not the firstborn, his father made him the first), Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah *were* thirteen. Among these *were* the divisions of the gatekeepers, among the chief men, *having* duties just like their brethren, to serve in the house of the LORD.

a. **Having duties just like their brethren, to serve in the house of the LORD:** Some would make a distinction between the *spiritual* work of the temple and the *practical* work of the temple and regard the spiritual work as more important. The Chronicler is careful to remind us that the work of these **gatekeepers**, whose service was more practical in nature, was esteemed by God as just as valuable.

i. "A very important point is made by the inclusion of these groups, even though they might seem to represent a diversion from Chronicles' main theme. As God's people pay proper attention to their status as a worshipping community, the distinction between the sacred and the secular disappears. All tasks, whether mundane or specialized, 'religious' or 'lay', have value in the eyes of God." (Selman)

4. (13-19) The lot for each family of the gatekeepers.

And they cast lots for each gate, the small as well as the great, according to their father's house.

The lot for the East *Gate* fell to Shelemiah. Then they cast lots *for* his son Zechariah, a wise counselor, and his lot came out for the North Gate; to Obed-Edom the South Gate, and to his

sons the storehouse. To Shuppim and Hosah *the lot came out* for the West Gate, with the Shallecheth Gate on the ascending highway; watchman opposite watchman. On the east were

six Levites, on the north four each day, on the south four each day, and for the storehouse two by two. As for the Parbar on the west, *there were* four on the highway *and* two at the Parbar.

These were the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.

a. **They cast lots for each gate:** They determined the order and arrangement of the service for the gatekeepers the same way that they determined the order and arrangement for the priests in their service.

b. **The small as well as the great:** This means that David let the LORD decide when it came to organizing and ordering these offices, and he did not let prestige or position determine their appointments.

i. "Our method is not that of casting lots, but of seeking the direct guidance of the Spirit.

But we need to remember that in our choice of men for office in the work of the Church of God, the things of privilege, which too often count in human affairs, must have no weight with us." (Morgan)

ii. "But chiefly we are concerned with the temple of the heart. We surely need the doorkeeper there, for in the history of the inner life there is so much going and coming; such troops of thoughts pour into

the shrine of the soul, and pour out. And often, in the crowd, disloyal and evil thoughts intrude, which, before we know it, introduce a sense of distance and alienation from God." (Meyer)

B. Other Levitical servants to the temple.

1. (20-25) Overseers for the treasuries of the house of God. Of the Levites, Ahijah *was* over the treasuries of the house of God and over the treasuries of the dedicated things. The sons of Laadan, the descendants of the Gershonites of Laadan, heads of their fathers' *houses*, of Laadan the Gershonite: Jehieli. The sons of Jehieli, Zetham and Joel his brother, *were* over the treasuries of the house of the LORD. Of the Amramites, the Izharites, the Hebronites, and the Uzzielites: Shebuel the son of Gershom, the son of Moses, *was* overseer of the treasuries. And his brethren by Eliezer *were* Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son, and Shelomith his son.

a. Over the treasuries of the house of God and over the treasuries of the dedicated

things: David set in order the financial organization necessary to administrate the building of the temple, including oversight of the all the riches brought in by David's conquest of neighboring peoples (**the dedicated things**).

2. (26-28) Shelomith, a notable overseer of the treasuries of the house of God.

This Shelomith and his brethren *were* over all the treasuries of the dedicated things which King David and the heads of fathers' *houses*, the captains over thousands and hundreds, and the captains of the army, had dedicated. Some of the spoils won in battles they dedicated to maintain the house of the LORD. And all that Samuel the seer, Saul the son of Kish, Abner the son of Ner, and Joab the son of Zeruiah had dedicated, every dedicated *thing*, was under the hand of Shelomith and his brethren.

3. (29-32) Other servants for the Kingdom of Israel.

Of the Izharites, Chenaniah and his sons

performed duties as officials and judges over Israel outside Jerusalem. Of the Hebronites, Hashabiah and his brethren, one thousand seven hundred able men, had the oversight of Israel on the west side of the Jordan for all the business of the LORD, and in the service of the king. Among the Hebronites, Jerijah *was* head of the Hebronites according to his genealogy of the fathers. In the fortieth year of the reign of David they were sought, and there were found among them capable men at Jazer of Gilead. And his

brethren *were* two thousand seven hundred able men, heads of fathers' *houses*, whom King David made officials over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God and the affairs of the king.

a. **For every matter pertaining to God and**

the affairs of the king: "Expounding also of the law, and therehence answering cases,

solving doubts; superintendents, some say they were, throughout the whole kingdom." (Trapp) i. "The statistic that 2,700 Levites maintained the laws of 'God and . . . the king' among the tribes west of the Jordan

(v.30) seems strange . . . but contains a hint of the importance of the district of

Gilead." (Payne)

© 2006 David Guzik - No distribution beyond personal use without permission **2** Meshelemiah's sons:

The firstborn Zechariah, the second Jediahel, the third Zebadiah, the fourth Jathniel, **3** the fifth Elam, the sixth Jehohanan, and the seventh Elihoenai.

4 Obed-Edom's sons:

The firstborn Shemaiah, the second Jehozabad, the third Joah, the fourth Sakar, the fifth Nethanel, **5** the sixth Ammiel, the seventh Issachar, and the eighth Peullethai.

(Indeed, God blessed Obed-Edom.)

6 His son Shemaiah also had sons, who were leaders of their families, for they were highly respected. **7** The sons of Shemaiah: Othni, Rephael, Obed, and Elzabad. His relatives Elihu and Semakiah were also respected.

8 All these were the descendants of Obed-Edom. They and their sons and relatives were respected men, capable of doing their responsibilities. There were sixty-two of them related to Obed-Edom.

9 Meshelemiah had sons and relatives who were respected – eighteen in all.

10 Hosah, one of the descendants of Merari, had sons: The firstborn Shimri (he was not actually the firstborn, but his father gave him that status), **11** the second Hilkiah, the third Tebaliah, and the fourth Zechariah. All of Hosah's sons and relatives numbered thirteen.

12 These divisions of the gatekeepers, corresponding to their leaders, had assigned responsibilities, like their relatives, as they served in the LORD's temple.

13 They cast lots, both young and old, according to their families, to determine which gate they would be responsible for. **14** The lot for the east gate went to Shelemiah. They then cast lots for his son Zechariah, a wise adviser, and the lot for the north gate went to him.

15 Obed-Edom was assigned the south gate, and his sons were assigned the storehouses. **16** Shuppim and Hosah were assigned the west gate, along with the Shalleketh gate on the upper road. One guard was adjacent to another. **17** Each day there were six Levites posted on the east, four on the north, and four on the south. At the storehouses they were posted in pairs. **18** At the court on the west there were four posted on the road and two at the court. **19** These were the divisions of the gatekeepers who were descendants of Korah and Merari.

20 Their fellow Levites were in charge of the storehouses in God's temple and the storehouses containing consecrated items. **21** The descendants of Ladan, who were descended

from Gershon through Ladan and were leaders of the families of Ladan the Gershonite, included Jehieli **22** and the sons of Jehieli, Zetham and his brother Joel. They were in charge of the storehouses in the LORD's temple.

23 As for the Amramites, Izharites, Hebronites, and Uzzielites:

24 Shebuel son of Gershom, the son of Moses, was the supervisor of the storehouses. **25** His relatives through Eliezer included: Rehabiah his son, Jeshaiiah his son, Joram his son, Zikri his son, and Shelomith his son. **26** Shelomith and his relatives were in charge of all the storehouses containing the consecrated items dedicated by King David, the family leaders who led units of a thousand and a hundred, and the army officers. **27** They had dedicated some of the plunder taken in battles to be used for repairs on the LORD's temple. **28** They were also in charge of everything dedicated by Samuel the prophet, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah; Shelomith and his relatives were in charge of everything that had been dedicated.

29 As for the Izharites: Kenaniah and his sons were given responsibilities outside the temple as officers and judges over Israel.

30 As for the Hebronites: Hashabiah and his relatives, 1,700 respected men, were assigned responsibilities in Israel west of the Jordan; they did the LORD's work and the king's service.

31 As for the Hebronites: Jeriah was the leader of the Hebronites according to the genealogical records. In the fortieth year of David's reign, they examined the records and discovered there were highly respected men in Jazer in Gilead. **32** Jeriah had 2,700 relatives who were respected family leaders. King David placed them in charge of the Reubenites, the Gadites, and the half-tribe of Manasseh; they took care of all matters pertaining to God and the king.

1 What follows is a list of Israelite family leaders and commanders of units of a thousand and a hundred, as well as their officers who served the king in various matters.

Each division was assigned to serve for one month during the year; each consisted of 24,000 men.

Guzik - 1 Chronicles 27:1-34

1 Chronicles 27 - Tribal Leaders and Officials of State

A. Captains over the army of Israel.

1. (1) The military divisions of Israel.

And the children of Israel, according to their number, the heads of fathers' *houses*, the captains of thousands and hundreds and their officers, served the king in every matter of the *military divisions*. *These divisions* came in and went out month by month throughout all the months of the year, each division *having* twenty-four thousand.

a. **And the children of Israel . . . served the king in every matter of the military divisions:** Under David and most every other king of Israel or Judah, Israel never relied on mercenary soldiers. Israelites themselves **served the king in every matter of the military.**

b. **These divisions came in and went out month by month:** David's army was also

divided into units of twelve, with one group of the twelve on alert each month of the year. This was an effective way to keep troops always ready and the inactive troops regularly trained.

i. "All these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the *militia* of the Israelitish kingdom." (Clarke)

2. (2-15) Captains over David's army.

Over the first division for the first month *was* Jashobeam the son of Zabdiel, and in his division *were* twenty-four

thousand; *he was* of the children of Perez, and the chief of all the captains of the army for the first month. Over the division of the second month *was* Dodai an Ahohite, and of his division Mikloth also *was* the leader; in his division *were* twenty-four thousand. The third captain of the army for the third month *was* Benaiah, the son of Jehoiada the priest, who was chief; in his division *were* twenty-four thousand.

This was the Benaiah *who was* mighty *among* the thirty, and was over the thirty; in his division *was* Ammizabad his son. The fourth *captain* for the fourth month *was* Asahel the brother of Joab, and Zebadiah his son after him; in his division *were* twenty-four thousand. The fifth *captain* for the fifth month *was* Shamhuth the Izrahite; in his division *were* twenty-four thousand. The sixth *captain* for the sixth month *was* Ira the son of Ikkes the Tekoite; in his division *were* twenty-four thousand. The seventh *captain* for the seventh month *was* Helez the Pelonite, of the children of Ephraim; in his division *were* twenty-four thousand. The eighth *captain* for the eighth month *was* Sibbechai the Hushathite, of the Zarhites; in his division *were* twenty-four thousand. The ninth *captain* for the ninth month *was* Abiezer the Anathothite, of the Benjamites; in his division *were* twenty-four thousand. The tenth *captain* for the tenth month *was* Maharai the Netophathite, of the Zarhites; in his division *were* twenty-four thousand. The eleventh *captain* for the eleventh month *was* Benaiah the Pirathonite, of the children of Ephraim; in his division *were* twenty-four thousand. The twelfth *captain* for the twelfth month *was* Heldai the Netophathite, of Othniel; in his division *were* twenty-four thousand.

a. **Of the first division:** This section explains the twelve divisions mentioned in the previous verses.

b. **Benaiah, the son of Jehoiada:** Samuel 23:20-21 describes this same Benaiah as a great hero in Israel, someone who killed two

mighty Moabites, a lion in a pit on a snowy day, and a formidable Egyptian.

c. **Asahel the brother of Joab:** As recorded in 2Sa. 2:18-23, Asahel was tragically killed in battle by Abner, who was the commander of Ishbosheth's armies (this was the son of Saul

who tried to follow him on the throne of Israel).

B. Tribal leaders over Israel and officials in King David's government.

1. (16-22) Tribal leaders.

Furthermore, over the tribes of Israel: the officer over the Reubenites *was* Eliezer the son of Zichri; over the Simeonites, Shephatiah the son of Maachah; *over* the Levites, Hashabiah the son of Kemuel; over the Aaronites, Zadok; *over* Judah, Elihu, *one* of David's brothers; *over* Issachar, Omri the son of Michael; *over* Zebulun, Ishmaiah the son of Obadiah; *over* Naphtali, Jerimoth the son of Azriel; *over* the children of Ephraim, Hoshea the son of Azaziah; *over* the half-tribe of Manasseh, Joel the son of Pedaiiah; *over* the *half-tribe of Manasseh in Gilead*, Iddo the son of Zechariah; *over Benjamin*, Jaasiel the son of Abner; *over Dan*, Azarel the son of Jeroham.

These were the leaders of the tribes of Israel.

a. **The officer over the Reubenites was**

Eliezer the son of Zichri: *This list describes tribal leaders who were not priests or military leaders, but administrators in the civil service of the Kingdom of Israel.*

i. *"We have the account of the order of the civil service, that which related simply to the political state of the king and the kingdom."* (Clarke) b. **These were the leaders of the tribes of**

Israel: *For some reason, the tribes of Asher and Gad are excluded on this list. "In this enumeration there is no mention of the tribes of Asher and Gad. Probably the account of these has been lost from this register. These rulers appear to have been all honorary men, like the lords*

lieutenants of our counties." (Clarke) 2. (23-34) Officials in King David's government.

But David did not take the number of those twenty years old and under, because the LORD had said He would multiply Israel like the stars of the heavens. Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David. And Azmaveth the son of Adiel was over the king's treasuries; and Jehonathan the son of Uziah was over the storehouses in the field, in the cities, in the villages, and in the fortresses. Ezri the son of Chelub was over those who did the work of the field for tilling the ground. And Shimei the Ramathite was over the vineyards, and Zabdi the Shiphmite was over the produce of the vineyards for the supply of wine.

Baal-Hanan the Gederite was over the olive trees and the sycamore trees that were in the lowlands, and Joash was over the store of oil.

And Shitrai the Sharonite was over the herds that fed in Sharon, and Shaphat the son of Adlai was over the herds that were in the valleys. Obil the Ishmaelite was over the camels, Jehdeiah the Meronothite was over the donkeys, and Jaziz the Hagrite was over the flocks. All these were the officials over King David's property. Also Jehonathan, David's uncle, was a counselor, a wise man, and a scribe; and Jehiel the son of Hachmoni was with the king's sons. Ahithophel was the king's counselor, and Hushai the Archite was the king's companion. After Ahithophel was Jehoiada the son of Benaiah, then Abiathar. And the general of the king's army was Joab.

a. David did not take the number of those twenty years old and under, because the LORD had said He would multiply Israel

like the stars of the heavens: David wisely refrained from completing an unwise census, trusting that God would increase the kingdom and make them great.

b. Treasuries . . . storehouses . . . work of the field for tilling the ground . . .

vineyards . . . olive trees . . . herds . . .

camels . . . donkeys . . . flocks: David had trusted men to oversee these areas, and they were just as important to the kingdom as the more obviously spiritual leaders.

i. "The greatness of David as a king was manifested in the acts of peaceful administration, as surely as in his victories on the fields of battle. The tilling of the ground, and its careful cultivation; the rearing of cattle; and all the things pertaining to the welfare of his people were arranged for, under duly qualified and appointed oversight." (Morgan)

ii. "Each of these different men had his distinct sphere for which he was doubtless specially qualified; and it was his duty - not to be jealous of others, nor eager to imitate them, but - to be faithful in his own province." (Meyer)

iii. The key was that **all these were the officials over King David's property.**

"How great an error it would have been had any of these begun to account the produce of cattle or ground as his own! He had nothing that he had not received, and whatever he controlled had been entrusted to his care for the emolument and advantage of his sovereign." (Meyer)

iv. "It is worthy of remark, that Obil, an Ishmaelite or Arab, was put over the camels which is a creature of Arabia; and that Jaziz, a Hagarene, (the Hagarenes were shepherds by profession,) was put over the flocks: nothing went by favour; each was appointed to the office for which he was best qualified; and thus men of worth were encouraged, and the public service effectually promoted."
(Clarke)

c. **Hushai the Archite was the king's**

companion: "Hushai's post of 'king's friend' (cf. 2Sa. 15:37) may have begun on an informal and personal basis; but it became an official advisory position (cf. 1Ki. 4:5)." (Payne)

d. **The general of the king's army was**

Joab: Joab is one of the more complex characters of the Old Testament. He was fiercely loyal to David, yet not strongly obedient. He disobeyed David when he thought it was in David's best interest, and he was cunning and ruthless in furthering his own position.

© 2006 David Guzik - No distribution beyond personal use without permission **2** Jashobeam son of Zabdiel was in charge of the first division, which was assigned the first month. His division consisted of 24,000 men. **3** He was a descendant of Perez; he was in charge of all the army officers for the first month.

4 Dodai the Ahohite was in charge of the division assigned the second month; Mikloth was the next in rank.

His division consisted of 24,000 men. **5** The third army commander, assigned the third month, was Benaiah son of Jehoiada the priest. He was the leader of his division, which consisted of 24,000 men. **6** Benaiah was the leader of the thirty warriors and his division; his son was Ammizabad.

7 The fourth, assigned the fourth month, was Asahel, brother of Joab; his son Zebadiah succeeded him. His division consisted of 24,000 men.

8 The fifth, assigned the fifth month, was the commander Shamhuth the Izrahite. His division consisted of 24,000 men.

9 The sixth, assigned the sixth month, was Ira son of Ikkesh the Tekoite. His division consisted of 24,000 men.

10 The seventh, assigned the seventh month, was Helez the Pelonite, an Ephraimite. His division consisted of 24,000 men.

11 The eighth, assigned the eighth month, was Sibbekai the Hushathite, a Zerahite. His division consisted of 24,000 men.

12 The ninth, assigned the ninth month, was Abiezer the Anathothite, a Benjaminite. His division consisted of 24,000 men.

13 The tenth, assigned the tenth month, was Maharai the Netophathite, a Zerahite. His division consisted of 24,000 men.

14 The eleventh, assigned the eleventh month, was Benaiah the Pirathonite, an Ephraimite. His division consisted of 24,000 men.

15 The twelfth, assigned the twelfth month, was Heldai the Netophathite, a descendant of Othniel. His division consisted of 24,000 men.

16 The officers of the Israelite tribes: Eliezer son of Zikri was the leader of the Reubenites, Shephatiah son of Maacah led the Simeonites, **17** Hashabiah son of Kemuel led the Levites, Zadok led the descendants of Aaron,

18 Elihu, a brother of David, led Judah, Omri son of Michael led Issachar,

19 Ishmaiah son of Obadiah led Zebulun, Jerimoth son of Azriel led Naphtali,

20 Hoshea son of Azaziah led the Ephraimites, Joel son of Pedaiiah led the half-tribe of Manasseh, **21** Iddo son of

Zechariah led the half-tribe of Manasseh in Gilead, Jaasiel son of Abner led Benjamin,

22 *Azarel son of Jeroham led Dan.*

These were the commanders of the Israelite tribes.

23 *David did not count the males twenty years old and under, for the LORD had promised to make Israel as numerous as the stars in the sky. 24 Joab son of Zeruiah started to count the men but did not finish. God was angry with Israel because of this, so the number was not recorded in the scroll called The Annals of King David.*

25 *Azmaveth son of Adiel was in charge of the king's storehouses;*

Jonathan son of Uzziah was in charge of the storehouses in the field, in the cities, in the towns, and in the towers.

26 *Ezri son of Kelub was in charge of the field workers who farmed the land.*

27 *Shimei the Ramathite was in charge of the vineyards; Zabdi the Shiphmite was in charge of the wine stored in the vineyards.*

28 *Baal-Hanan the Gederite was in charge of the olive and sycamore trees in the lowlands; Joash was in charge of the storehouses of olive oil.*

29 *Shitrai the Sharonite was in charge of the cattle grazing in Sharon;*

Shaphat son of Adlai was in charge of the cattle in the valleys.

30 *Obil the Ishmaelite was in charge of the camels; Jehdeiah the Meronothite was in charge of the donkeys.*

31 *Jaziz the Hagrite was in charge of the sheep.*

All these were the officials in charge of King David's property.

32 *Jonathan, David's uncle, was a wise adviser and scribe; Jehiel son of Hacmoni cared for the king's sons.*

33 *Ahithophel was the king's adviser;*

Hushai the Arkite was the king's confidant.

34 Ahithophel was succeeded by Jehoiada son of Benaiah and by Abiathar.

Joab was the commanding general of the king's army.

1 David assembled in Jerusalem all the officials of Israel, including the commanders of the tribes, the commanders of the army divisions that served the king, the commanders of units of a thousand and a hundred, the officials who were in charge of all the property and livestock of the king and his sons, the eunuchs, and the warriors, including the most skilled of them.

Guzik - 1 Chronicles 28:1-21

1 Chronicles 28 - David's Public Charge to Solomon

A. David's public words to the assembly of Israel and to Solomon.

1. (1) The assembly of Israel gathers to hear King David.

Now David assembled at Jerusalem all the leaders of Israel: the officers of the tribes and the captains of the divisions who served the king, the captains over thousands and captains over hundreds, and the stewards over all the

substance and possessions of the king and of his sons, with the officials, the valiant men, and all the mighty men of valor.

a. **Now David assembled at Jerusalem all**

the leaders of Israel: This was David's public

"passing of the torch" ceremony to Solomon, with an emphasis on the responsibility to build the temple. Despite this, another son of David (Adonijah, in 1 Kings 1-2) tried to take the throne when David died.

b. **All the leaders of Israel:** It may be that this was the group of people collectively mentioned in the previous chapters.

i. "The occasion for the final chapters of 1

Chronicles is a continuation of what was introduced in chapter 23: the assembling by

the king of the leaders of Israel (23:2 = 28:1 and 29:1)." (Payne)

2. (2-8) David speaks to the assembly of Israel.

Then King David rose to his feet and said, "Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it.

But God said to me, 'You shall not build a house for My name, because you have been a man of war and have shed blood.' However the LORD

God of Israel chose me above all the house of my father to be king over Israel forever, for He has chosen Judah to be the ruler; and of the house of Judah, the house of my father, and among the sons of my father, He was pleased with me to

make me king over all Israel. And of all my sons (for the LORD has given me many sons) He has chosen my son Solomon to sit on the throne of

the kingdom of the LORD over Israel. Now He

said to me, 'It is your son Solomon who shall build My house and My courts; for I have chosen him to be My son, and I will be his Father.

Moreover I will establish his kingdom forever, if he is steadfast to observe My commandments

and My judgments, as it is this day.' Now

therefore, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, be careful to seek out all the commandments of the LORD your God, that you may possess this good land, and leave it as an inheritance for your children after you forever."

*a. **Then King David rose to his feet:** Since this happened towards the end of David's life, he was in declining health (1Ki. 1:1-4). The Chronicler noted David's standing posture because considering his age and the setting, it was a dramatic scene.*

b. You shall not build a house for My

name: Though David wanted to build God a house, God politely refused David's offer and proposed to build him a house instead, in the sense of a lasting royal dynasty (2 Samuel 7).

i. Significantly, David calls the temple a

house of rest. "As in the case of God's sabbath rest at creation (Gen. 2:1-3), God's

rest represents the completion of his work.

The idea of rest was so significant for the temple that even though David's role as a 'man of war' was a vital part of the temple preparations in creating the necessary conditions for the work, it disqualified him from building the temple himself. Only Solomon, the 'man of rest' (22:9), was

sufficiently fitted for the task." (Selman) **c. He has chose**

my son Solomon to sit on

the throne: This was a significant event because there had never been a hereditary

monarchy in Israel before. Saul, the previous King of Israel, was not succeeded by any son of his.

d. Moreover I will establish his kingdom

forever: God promised that if the royal descendents of David remained obedient, the

LORD would protect their throne and the kingdom of Israel, and there would always be a descendent of David reigning over Israel.

e. Be careful to seek out all the

commandments of the LORD: This was an important and well-chosen exhortation to the people of Israel.

· They were exhorted to **be careful**, in the sense that they had to regard this

responsibility as important and worthy of attention.

- They were exhorted to **seek out** the commandments of God, searching the Scriptures diligently.
- They were exhorted to seek out **all the commandments**, and not compromise by focusing on a few favored commandments.

3. (9-10) David speaks to Solomon.

"As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the LORD searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. Consider now, for the LORD has chosen you to build a house for the sanctuary; be strong, and do it."

a. **Know the God of your father:** David's exhortation to Solomon begins with the most important aspect - emphasizing a genuine commitment to a real relationship with the living God. David essentially told Solomon, "The secret of my success has been my relationship with God. You need to pursue the same relationship."

b. **Serve Him with a loyal heart and with a willing mind:** David also exhorted Solomon to serve God with both his **heart** and **mind**. Some people are all heart and no mind in their service to God; others are all mind and no heart. Both of these are important to truly **serve Him**.

i. We notice that the command to **know** came before the command to **serve**. "To know God is to serve Him. All failure in service is the result of loss of vision of God, misapprehension of Him, due to some distance from Him." (Morgan)

ii. David gave Solomon a reason to commit his **heart** and **mind** to God: **for the LORD searches all hearts and understands all**

the intent of the thoughts. When we properly understand God and His omniscience we will much more naturally serve Him as we should.

c. If you seek Him, He will be found by you; but if you forsake Him, He will cast

you off forever: Both of these proved true in the life of Solomon. When Solomon sought the LORD at Gibeon, he definitely **found** Him (1Ki.

3:1-15). When Solomon forsook God, he was in some sense **cast . . . off** (1Ki. 11:1-13).

i. "Solomon's response, typical of humanity, was inconsistent. Though he did seek God (2Ch. 1:5), it was not with a 'whole heart' and his divided devotion led ultimately to a divided kingdom." (Selman)

d. The LORD has chosen you to build a house for the sanctuary; be strong, and do

it: David concluded his exhortation to Solomon with the single most urgent command - to build the temple. All of David's exhaustive preparations would be for nothing if Solomon

did not complete the job that David started.

B. The plans for the temple.

1. (11-13) David gives Solomon the plans for the temple.

Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; and the plans for all that he had by the Spirit, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things; also for the division of the priests and the Levites, for all the work of the service of the house of the LORD, and for all the articles of service in the house of the LORD.

a. Then David gave his son Solomon the

plans: Considered together, David did almost everything for the building of the temple except actually build it. He gave Solomon security, a location, the land, money, materials, supervisory staff, workers, and an organized team to run the temple. Here we also see that David also **gave his son Solomon the plans.**

b. The plans for all that he had by the

Spirit: Even as with the organization of the temple servants (2Ch. 29:25), these practical details were inspired by the Holy Spirit, not by human ingenuity.

i. "Moreover, the temple was for God's own dwelling. Should not the Most High have a house after his own mind? If he was to be the Tenant, should it not be built to suit him? And who knows what God requires in a habitation but God himself?" (Spurgeon)

2. (14-19) The ornate furnishings for the temple.

He gave gold by weight for things of gold, for all articles used in every kind of service; also silver for all articles of silver by weight, for all articles used in every kind of service; the weight for the lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand. And by weight he gave gold for the tables of the showbread, for each table, and silver for the tables of silver; also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls; he gave gold by weight for every bowl; and for the silver bowls, silver by weight for every bowl; and refined gold by weight for the altar of incense, and for the construction of the chariot, that is, the gold cherubim that spread their wings and overshadowed the ark of the covenant of the LORD. "All this," said David, "the LORD made me understand in writing, by His hand upon me, all the works of these plans."

a. **He gave gold:** These six verses mention **gold** 11 times. David amassed an amazing amount of gold for the furnishings of the temple.

b. **For the construction of the chariot, that is the gold cherubim:** "So called, because God sat between them (Psa. 99:1), rode upon them (Psa. 18:10); the angels - represent by

those cherubims - are called the chariots of God (Psa. 68:17); and the Hebrews have a saying,

that such as saw God of old saw only

Merchavah velo harocheb, the chariot in which God rode, but not the rider in it." (Trapp) i. "It is a good note also that is given here by some expositors - viz., that by this chariot of the cherubims God gave his people to understand that his presence in the ark was

not so fixed among them, but that would leave them, and ride clean away from them, if they should thereunto provoke him by their sins." (Trapp)

c. **The LORD made me understand in writing, by His hand upon me, all the works of these plans:** As with the

organization of the servants and builders of the temple and the plans for the temple, God also

spoke to David about these furnishings of the temple.

3. (20-21) David's final charge to Solomon.

And David said to his son Solomon, "Be strong and of good courage, and do it; do not fear nor be dismayed, for the LORD God; my God; will be with you. He will not leave you nor forsake you, until you have finished all the work for the service of the house of the LORD. " Here are the divisions of the priests and the Levites for all the service of the house of God; and every willing craftsman will be with you for all manner of workmanship, for every kind of service; also the

leaders and all the people will be completely at your command."

a. **Be strong and of good courage, and do**

it; do not fear nor be dismayed: David here echoes God's exhortation to Joshua before he led the people of God into the Promised Land

(Jos. 1:5-7). This was appropriate, because

Moses was a great leader who could only lead

the people of Israel to a certain point - the rest was up to Joshua. The same pattern applied to

David and his successor Solomon.

i. "In describing David's plans for building the temple, Chronicles has paid special

attention to portray David as a second

Moses and Solomon as a second

Joshua." (Payne)

b. **And do it:** It is easy to see how important this was for David. He had spent enormous effort to prepare the temple but would all be

naught unless Solomon did in fact **do it**.

i. "Do not talk about it; do not sit down, and dream over the plans, and think how

admirable they are, and then roll them up;

but, 'Be strong and of good courage, and do

it.'" (Spurgeon)

c. **Here are the divisions of the priests and the**

Levites: We can picture David handing Solomon the scrolls with the plans for building the temple and organizing its service. The job was now in the hands of David's son Solomon.

© 2006 David Guzik - No distribution beyond personal use without permission **2** King David rose to his feet and said:

"Listen to me, my brothers and my people. I wanted to build a temple where the ark of the LORD's covenant could be placed as a footstool for our God. I have made the preparations for building it. **3** But God said to me, 'You must

not build a temple to honor me, for you are a warrior and have spilled blood.’ **4** *The LORD God of Israel chose me out of my father’s entire family to become king over Israel and have a permanent dynasty. Indeed, he chose Judah as leader, and my father’s family within Judah, and then he picked me out from among my father’s sons and made me king over all Israel.* **5** *From all the many sons the LORD has given me, he chose Solomon my son to rule on his behalf over Israel.* **6** *He said to me, ‘Solomon your son is the one who will build my temple and my courts, for I have chosen him to become my son and I will become his father.* **7** *I will establish his kingdom permanently, if he remains committed to obeying my commands and regulations, as you are doing this day.’* **8** *So now, in the sight of all Israel, the LORD’s assembly, and in the hearing of our God, I say this: Carefully observe all the commands of the LORD your God, so that you may possess this good land and may leave it as a permanent inheritance for your children after you.*

9 *“And you, Solomon my son, obey the God of your father and serve him with a submissive attitude and a willing spirit, for the LORD examines all minds and understands every motive of one’s thoughts. If you seek him, he will let you find him, but if you abandon him, he will reject you permanently.* **10** *Realize now that the LORD has chosen you to build a temple as his sanctuary. Be strong and do it!”*

11 *David gave to his son Solomon the blueprints for the temple porch, its buildings, its treasuries, its upper areas, its inner rooms, and the room for atonement.* **12** *He gave him the blueprints of all he envisioned for the courts of the LORD’s temple, all the surrounding rooms, the storehouses of God’s temple, and the storehouses for the holy items.*

13 *He gave him the regulations for the divisions of priests and Levites, for all the assigned responsibilities within the LORD’s temple, and for all the items used in the service of the LORD’s temple.*

14 He gave him the prescribed weight for all the gold items to be used in various types of service in the LORD's temple, for all the silver items to be used in various types of service, **15** for the gold lampstands and their gold lamps, including the weight of each lampstand and its lamps, for the silver lampstands, including the weight of each lampstand and its lamps, according to the prescribed use of each lampstand, **16** for the gold used in the display tables, including the amount to be used in each table, for the silver to be used in the silver tables, **17** for the pure gold used for the meat forks, bowls, and jars, for the small gold bowls, including the weight for each bowl, for the small silver bowls, including the weight for each bowl, **18** and for the refined gold of the incense altar.

He gave him the blueprint for the seat of the gold cherubim that spread their wings and provide shelter for the ark of the LORD's covenant.

19 David said, "All of this I put in writing as the LORD directed me and gave me insight regarding the details of the blueprints."

20 David said to his son Solomon: "Be strong and brave! Do it! Don't be afraid and don't panic! For the LORD God, my God, is with you. He will not leave you or abandon you before all the work for the service of the LORD's temple is finished. **21** Here are the divisions of the priests and Levites who will perform all the service of God's temple. All the willing and skilled men are ready to assist you in all the work and perform their service. The officials and all the people are ready to follow your instructions."

1 King David said to the entire assembly: "My son Solomon, the one whom God has chosen, is just an inexperienced young man, and the task is great, for this palace is not for man, but for the LORD God.

Guzik - 1 Chronicles 29:1-30

1 Chronicles 29 - The End of David's Reign

A. David's offering for the temple.

1. (1-5) David's gifts to build the temple.

Furthermore King David said to all the assembly:

"My son Solomon, whom alone God has chosen, is young and inexperienced; and the work is great, because the temple is not for man but for the LORD God. Now for the house of my God I have prepared with all my might: gold for things to be made of gold, silver for things of silver, bronze for things of bronze, iron for things of iron, wood for things of wood, onyx stones, stones to be set, glistening stones of various colors, all kinds of precious stones, and marble slabs in abundance. Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, my own special treasure of gold and silver: three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses; the gold for things of gold and the silver for things of silver, and for all kinds of work to be done by the hands of craftsmen. Who then is willing to consecrate himself this day to the LORD?"

a. **The work is great, because the temple is not for man but for the LORD God:** One reason David did so much to prepare for the

building of the temple was because he knew

that the **work** was **great** and required great resources - more than a **young and inexperienced** king like Solomon could be expected to gather on his own.

i. The **work** was **great** because it was for God. Before a great God there are no small works; everything should be done for the glory of God (Col. 3:22).

b. **Now for the house of God I have**

prepared with all my might: This was

certainly true. When we consider all that David did to provide security, a location, the land, money, materials,

supervisory staff, workers, plans, and an organized team to run the temple, it is evident that David gave this work of preparation **all** of his **might**.

c. **Moreover, because I have set my affection on the house of my God, I have given to the house of my God:** David gave all he gave because he loved the house of God.

We naturally give to and support that which we love. For where your treasure is, there your heart will be also (Mat. 6:21).

i. David specifically used the phrase **house of my God** to emphasize the personal connection; this was more personal than

saying merely the house of God. Because God was David's God in a personal sense, David loved the **house of** God.

ii. **Over and above all that I have prepared for the holy house:** David loved the house of his God so much that he gave **over and above** what he gave before.

David did an enormous amount of preparation and resource gathering to build the temple; but now he gave even more, even giving **over and above**.

d. **Who then is willing to consecrate himself this day to the LORD?** David brought up his giving - especially the **over and above** giving - he used it as an occasion to challenge his fellow Israelites to also **consecrate** themselves to the LORD.

i. Given the massive amount that David gathered for the building of the temple, it might be argued that the gifts of the people were unnecessary. Yet David knew that it was important to give the people an opportunity to give, for their sake more than for the sake of the building project itself.

*Their giving was a legitimate and important way to **consecrate** themselves to God.*

ii. "The king's appeal for each giver to 'consecrate himself' reads literally 'to fill his hand.' This was a technical phrase used to describe ordination to the priesthood; and Scripture, significantly, places the act of giving on this same level of devotion." (Payne)

2. (6-9) The giving of other Israelites.

Then the leaders of the fathers' houses, leaders of the tribes of Israel, the captains of thousands and of hundreds, with the officers over the king's work, offered willingly. They gave for the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. And whoever had precious stones gave them to the treasury of the house of the LORD, into the hand of Jehiel the Gershonite. Then the people rejoiced, for they had offered willingly, because with a loyal heart they had offered willingly to the LORD; and King David also rejoiced greatly.

*a. **Then the leaders . . . offered willingly:** The people found it easy to give when they saw the greatness and the value of the project and when they had good examples of over and above giving like King David.*

*b. **Then the people rejoiced, for they had offered willingly, because with a loyal heart they had offered willingly to the***

***LORD:** The people found that it was a joyful thing to give so generously to God. They fulfilled the later New Testament idea of the cheerful giving (2Co. 9:7).*

B. David's Psalm blesses God before the people.

1. (10-12) David exalts the LORD.

Therefore David blessed the LORD before all the assembly; and David said: "Blessed are You, LORD God of Israel, our

Father, forever and ever.

Yours, O LORD, is the greatness, the power and the glory, the victory and the majesty; for all that is in heaven and in earth is Yours; Yours is the kingdom, O LORD, and You are exalted as head over all. Both riches and honor come from You, and You reign over all. In Your hand is power and might; in Your hand it is to make great and to give strength to all."

a. Therefore David blessed the LORD

before all the assembly: *The generous giving made David rejoice and praise God. It wasn't for the sake of the wealth itself, but because it demonstrated that the hearts of the people*

were really interested in God and in His house.

b. Blessed are You, LORD God of Israel,

our Father, forever and ever: *This is the first time in the Bible that God is addressed directly as a **Father** over His people.*

*i. Jesus taught His disciples to pray beginning with this phrase, **our Father** (Mat. 6:9-13). Jesus may have had this passage in mind when teaching His disciples about prayer, because there are other similarities between the two passages.*

ii. "This verse supplies the conclusion to the Lord's Prayer: 'For thine is the kingdom' (Mat. 6:13, KJV)." (Payne)

c. Both riches and honor come from You: *David could say this as a man who had a life full of both **riches and honor**. He knew that those things came from God and not from David Himself.*

2. (13-15) David expresses thanks for the privilege of giving "Now therefore, our God, we thank You and praise Your glorious name. But who am I, and who are my people, that we should be able to offer so willingly as this? For all things come from You, and of Your own we have given You. For we

are aliens and pilgrims before You, as were all our fathers; Our days on earth are as a shadow, and without hope."

a. Who am I, and who are my people, that we should be able to offer so willingly as

this? David knew that both the ability and the heart to give were themselves gifts from God.

He was actually humbled by having such a heart to give, both in himself and in the people of Israel as a group.

*i. David knew this was true because he knew that **all things come from** God, and*

*whatever they gave to God was His **own** to begin with.*

ii. "That thou shouldst give us both such riches out of which we should be able to

make such an offering, and such a willing and free heart to offer them; both of which are thy gifts, and the fruits of thy good grace and mercy to us." (Poole)

b. Our days on earth are as a shadow, and

without hope: By emphasizing the weakness of man, David recognizes the greatness of God.

He can take hopeless, alien pilgrims and shadows and use them to build a great house unto a great God.

i. "A shadow seemeth to be something, when indeed it is nothing; so is man's life: and the longer this shadow seemeth to be,

the nearer the sun is to setting." (Trapp) 3. (16-19) David commits the offering received from the people unto God.

"O LORD our God, all this abundance that we have prepared to build You a house for Your holy name is from Your hand, and is all Your own. I know also, my God, that You test the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things; and now with joy I have seen Your people, who are present here to offer willingly to You. O LORD God of

Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You. And give my son Solomon a loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all these things, and to build the temple for which I have made provision."

a. In the uprightness of my heart I have willingly offered all these things: *David knew that it was important to emphasize that his offering had been made **willingly**. He gave because he wanted to, not merely as a demonstration to induce the people to give. David therefore also knew that the **people** made their offering **willingly** to God.*

b. Keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You: *David knew that the people of Israel were in a godly, wonderful place on this day of offering to the temple.*

i. "Praise then merged into prayer that the state of mind in which they had given might be maintained; and for Solomon, that he might be kept with a perfect heart to complete the work of Temple building. It was a fitting and glorious ending to a great reign." (Morgan)

c. And give my son Solomon a loyal heart to keep Your commandments: *David knew that this was the key to the lasting health of the kingdom of Israel and the security of his dynasty.*

4. (20) David leads the congregation in praise to God. Then David said to all the assembly, "Now bless the LORD your God." So all the assembly blessed the LORD God of

their fathers, and bowed their heads and prostrated themselves before the LORD and the king.

*a. **Now bless the LORD your God:** When it came time to **bless the LORD**, it wasn't enough for the people to feel a feeling in their heart. They had to do something to demonstrate their heart towards God, and they **bowed their heads and prostrated themselves before the LORD.***

C. The end of David's reign.

1. (21-25) The nation rejoices as Solomon is enthroned.

And they made sacrifices to the LORD and offered burnt offerings to the LORD on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel. So they ate and drank before the LORD with great gladness on that day. And they made Solomon the son of

David king the second time, and anointed him before the LORD to be the leader, and Zadok to be priest. Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. All the

leaders and the mighty men, and also all the sons of King David, submitted themselves to King Solomon. So the LORD exalted Solomon exceedingly in the sight of all Israel, and bestowed on him such royal majesty as had not been on any king before him in Israel.

*a. **A thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance:** This was a special day, probably celebrated after the death of David when Solomon formally took the throne. These sacrifices were used to feed the people of Israel, and **they ate and drank***

before the LORD in a great feast of communion with God and one another.

b. They made Solomon the son of David

king the second time: This was undoubtedly the enthronement after the rebellion of Adonijah had been defeated (1 Kings 1-2).

i. "For the first time (1Ki. 1:38-39) it was done hastily, suddenly, and in a manner tumultuarly, by reason of Adonijah's sedition; but this here was done with good respite and great solemnity, but whether before or after David's death is questionable." (Trapp)

ii. Submitted themselves to King

Solomon: "After Adonijah's death they all submitted themselves to Solomon the king.

Hebrew, Gave the hand under Solomon the king; haply they laid their hand under his thigh - that ancient ceremony (Gen. 24:2, and 47:29), and sware to be faithful to him." (Trapp)

c. Then Solomon sat on the throne of the

LORD as king: " On the throne of the Lord, i.e.

on the throne of Israel, which is called the throne of the Lord, either more generally, as all thrones are the Lord's, by whom kings reign, Pro. 8:15, and magistrates are ordained, Rom.

13:1-2 . . . signifies which the Lord gave him." (Poole)

d. And bestowed on him such royal

majesty as had not been on any king

before him in Israel: This was true, but the wise reader understands that this was only because David had made this possible. The

majesty of Solomon was really inherited from the work and wisdom and godliness and prayers of his father.

2. (26-30) *The end of King David's reign.*

Thus David the son of Jesse reigned over all Israel. And the period that he reigned over Israel was forty years; seven years he reigned in Hebron, and thirty-three years he reigned in Jerusalem. So he died in a good old age, full of days and riches and honor; and Solomon his son reigned in his place. Now the acts of King David, first and last, indeed they are written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer, with all his reign and his might, and the events that

happened to him, to Israel, and to all the kingdoms of the lands.

a. The period that he reigned over Israel

was forty years: *There were other kings over Israel or Judah had reigns longer or more secure or more prosperous than David's reign - but none were more glorious or godly. David remains Judah's model king.*

b. So he died in a good old age, full of days and riches and honor: *David was a great king and his greatness is especially seen in his connection with the Messiah. One of the great titles of Jesus is, Son of David.*

i. "Albeit he swam to the throne through a sea of sorrows; and so must all saints to the kingdom of heaven." (Trapp)

ii. "By birth, a peasant; by merit, a prince; in youth, a hero; in manhood, a monarch; and in age, a saint. The matter of Uriah and Bath-sheba is his great but only blot! There he sinned deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both but that eternal mercy that took away the guilt,

assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness. Let the God of David be exalted forever!" (Clarke)

© 2006 David Guzik - No distribution beyond personal use without permission **2** *So I have made every effort to provide what is needed for the temple of my God, including the gold, silver, bronze, iron, wood, as well as a large amount of onyx, settings of antimony and other stones, all kinds of precious stones, and alabaster.* **3** *Now, to show my commitment to the temple of my God, I donate my personal treasure of gold and silver to the temple of my God, in addition to all that I have already supplied for this holy temple.* **4** *This includes 3,000 talents of gold from Ophir and 7,000 talents of refined silver for overlaying the walls of the buildings,* **5**

for gold and silver items, and for all the work of the craftsmen. Who else wants to contribute to the LORD today?"

6 *The leaders of the families, the leaders of the Israelite tribes, the commanders of units of a thousand and a hundred, and the supervisors of the king's work contributed willingly.* **7** *They donated for the service of God's temple 5,000 talents and ten thousand darics of gold, 10,000 talents of silver, 18,000 talents of bronze, and 100,000 talents of iron.* **8** *All who possessed precious stones donated them to the treasury of the LORD's temple, which was under the supervision of Jehiel the Gershonite.* **9** *The people were delighted with their donations, for they contributed to the LORD with a willing attitude; King David was also very happy.*

10 *David praised the LORD before the entire assembly:*

*"O LORD God of our father Israel, you deserve praise forevermore! **11** O LORD, you are great, mighty, majestic, magnificent, glorious, and sovereign over all the sky and earth! You have dominion and exalt yourself as the ruler of*

all. **12** You are the source of wealth and honor; you rule over all. You possess strength and might to magnify and give strength to all. **13** Now, our God, we give thanks to you and praise your majestic name!

14 "But who am I and who are my people, that we should be in a position to contribute this much? Indeed, everything comes from you, and we have simply given back to you what is yours. **15** For we are resident foreigners and nomads in your presence, like all our ancestors; our days are like a shadow on the earth, without security. **16** O LORD our God, all this wealth, which we have collected to build a temple for you to honor your holy name, comes from you; it all belongs to you. **17**

I know, my God, that you examine thoughts and are pleased with integrity. With pure motives I contribute all this; and now I look with joy as your people who have gathered here contribute to you. **18** O LORD God of our ancestors Abraham, Isaac, and Israel, maintain the motives of your people and keep them devoted to you. **19**

Make my son Solomon willing to obey your commands, rules, and regulations, and to complete building the palace for which I have made preparations."

20 David told the entire assembly: "Praise the LORD your God!" So the entire assembly praised the LORD God of their ancestors; they bowed down and stretched out flat on the ground before the LORD and the king.

21 The next day they made sacrifices and offered burnt sacrifices to the LORD (1,000 bulls, 1,000 rams, 1,000 lambs), along with their accompanying drink offerings and many other sacrifices for all Israel. **22** They held a feast before the LORD that day and celebrated.

Then they designated Solomon, David's son, as king a second time; before the LORD they anointed him as ruler and Zadok as priest. **23** Solomon sat on the LORD's throne as king in place of his father David; he was successful and all Israel was loyal to him. **24** All the officers and warriors,

*as well as all of King David's sons, pledged their allegiance to King Solomon. **25** The LORD greatly magnified Solomon before all Israel and bestowed on him greater majesty than any king of Israel before him.*

26** David son of Jesse reigned over all Israel. **27** He reigned over Israel forty years; he reigned in Hebron seven years and in Jerusalem thirty-three years. **28** He died at a good old age, having enjoyed long life, wealth, and honor. His son Solomon succeeded him. **29** King David's accomplishments, from start to finish, are recorded in the Annals of Samuel the prophet, the Annals of Nathan the prophet, and the Annals of Gad the prophet. **30

Recorded there are all the facts about his reign and accomplishments, and an account of the events that involved him, Israel, and all the neighboring kingdoms.